

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIV

JACKSON, MISS., September 15, 1932

NEW SERIES  
VOLUME XXXIV. No. 37

Announce to your people and tell all your friends that new subscribers may for a short while get The Baptist Record one year for one dollar. The interest of all our work and the spiritual development of our people depends on the information and inspiration which The Record brings.

Baptist women of Louisiana propose to raise \$8,981.50 for State Missions this month.

P. C. Barkley, once pastor at Macon, Miss., recently resigned at Adel, Ga.

C. N. Kimberlin, a former student in Mississippi College recently resigned at Tallulah, La., after ten years of service.

In Tokyo, Japan of 300,000 students in 55 institutions of higher education, 10,000 are in Christian schools.

A Roman Catholic priest said he had heard every sin in the catalogue confessed, except that of covetousness.

Government chemist in Philadelphia says that seventy-five per cent of the liquor confiscated contains other poisons besides alcohol.

The next meeting of the Mississippi Baptist Convention is with First Church, Gulfport, Nov. 22-23. Dr. W. T. Lowrey is to preach the Convention sermon; Rev. J. E. Wills, alternate.

Texas Baptists propose to put on their Every Member Canvass Oct. 23-30 and hope to have the work done and reports ready by the time their State Convention meets.

Mrs. Carraway, U. S. Senator from Arkansas says she will not vote for the repeal of the Eighteenth Amendment. And they speak of a woman as the weaker vessel.

It is estimated that for next year the local, state and federal taxes in this country will be \$114 per capita, as compared with \$30.24 in 1913. A good deal of progress in 20 years.

Of 2,663 messengers attending the Northern Baptist Convention in San Francisco, only 250 of them were from the section east of the Rocky Mountains.

Pastor L. S. Cole passed through our office recently on his way to visit his mother in the Southern part of the state. There were more people baptized into his church at Marks the past year than in some whole associations.

Many years ago we heard Francis Murphy in a great temperance crusade say that he was converted in jail. He was a drunkard. As soon as he was converted he signed a pledge of total abstinence from alcoholic drinks and had kept it. But he added, "I would not risk myself five minutes outside the saving grace of our Lord Jesus Christ."

Texas Baptist Convention will meet Nov. 16, the date having been changed by the Executive Board.

Dr. T. W. Calloway goes from Waycross, Ga., to be pastor of Avondale church, Jacksonville, Fla.

Dr. J. E. Dillard of Southside Church, Birmingham will be one of the speakers at the Baptist World Alliance in Berlin next year.

Thirty-five Baptist Churches in Louisville, Ky., will conduct simultaneous revival meetings beginning Oct. 2.

Hal C. Wingo, pastor, reports 84 additions (56 by baptism) to the Santa Anna Church, Texas, in a meeting conducted by Evangelist Jas. B. Leavell.

The Western Recorder says that brother Silas B. Cooper, during his four years pastorate at Junction City, Ky., has welcomed more than 160 members into the church. Brother Cooper has just begun his pastorate at Sardis, Miss.

Is it a Baptist Church? A preacher said recently that he noticed a long string of cars in front of a home in one of our Mississippi towns. Upon inquiring he found the W. M. S. was giving a bridge party. Now read what John the Baptist said of Jesus: "He shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, and he will thoroughly cleanse his threshing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." The Baptist Record is needed in our churches that some things may be said to the people that other folks are afraid to say.

Dr. C. A. Jones, mission secretary of South Carolina has been calling attention to the large number of church members who habitually fail to attend church services. He says that fifty per cent do not attend church. This is a very serious situation to which The Baptist Record a few years ago directed attention repeatedly. We said then and say now that it is a very rare thing for fifty per cent of any churches' membership to be present on any occasion. One pastor told us he knew it was not true of his people, but that a large majority of them attended church. But when he began counting them, he could never locate half of them. What progress would an army make with half of its men "absent without leave?" How can any program of work be carried on in such a condition? In most places where we have attended worship in recent years, not only is half of the membership absent, but all the people present, counting members and non-members will not equal one half of the total membership of the church. Talking about a shepherd going out after one sheep! What ought we to do when half of them, or more are gone? And here we are complacently patting ourselves on the back and saying "everything is going fine!" Ostrich optimism.



### BAPTIST WORLD ALLIANCE MATTERS H. L. Winburn

The committee of arrangements is negotiating for a reduced rail rate to and from New York in connection with the Alliance movement. This will greatly benefit our people in the extreme south and all over the southwest. It will help all the others measurably. It is too early to announce results yet, but we are hopeful. As soon as good results are secured they will be announced.

The skeleton outline of the program of the Alliance is in hand. It contains names that are attractive—some of the best of our own Southern Baptist lot, though not all of them, of course. Some of the most pressing social and sociological implications of the gospel of Christ as we Baptists understand it are to be discussed by men and women who are able to throw light on the matters. Some outstanding religious and doctrinal matters will be under discussion also. Some great missionary problems are to be taken up and considered. On the whole it promises to be a very interesting and challenging program. It will set lots of us to thinking, whether we agree with the speakers or not. And that will help some.

The advance interest in this meeting on the part of our people is wide spread and growing. By the first of September approximately fifty reservations had actually been paid for. Hundreds of inquiries are reported by the office of the North German Lloyd Co., in Atlanta. This, by the way, is where all bookings are to be made. Their address is 68 Broad Street N-W. Early bookings are desirable not only because the early comers have choice of the boat in the class they wish to purchase, but also because there has been a rate war on this summer and rates are now actually lower than our contract prices. The contract stipulates that our rates can not be raised. And that if for any reason they are revised downward we have the benefit of the reduction. If you reserve now your rate will be protected by the company. Should the rate war be over soon you will have to pay the contract price as set forth in the booklet. That, however, is exceedingly low.

Now that cotton is up and things are looking better it is fairly certain that a large number of our people will take advantage of this opportunity to see something of Europe, Egypt and the Holy Land, in connection with attendance upon the great meetings of the Alliance. Write to your State leader and let him help you make your plans and arrangements right away.

### HISTORICALLY SPEAKING ABOUT BAPTIST SCHOOLS IN MISSISSIPPI

For a period of fourteen years following the dissolution, in 1820, of the first Mississippi Baptist Education Society in the old Mississippi Association records are extremely scarce, due to losses of historical documents. The only reference to anything having been done educationally is an item in the Treasurer's report of the Mississippi Baptist State Convention as of Nov. 1, 1828, viz: "Cash for the use of L. W. Dunlap, per J. A. Ranaldson, from the Education Fund, \$58.00." It is presumed that L. W. Dunlap was a young preacher in some eastern college to whom the State Convention was lending assistance in getting an education.

We are not to conclude, however, that nothing was being done along this line. A few choice spirits throughout the territory then occupied by the 4,287 Baptists, from Black Hawk in Holmes County eastward to the Alabama line and southward to the Louisiana line, were enthusiastic on the subject of education and, no doubt, kept up an agitation for a Baptist school in Mississippi. For on March 14, 1835, somewhere within the bounds of the Union Association, a "Mississippi Baptist Education Society" was constituted upon certain well-laid lines which resolved, "as soon as practicable to establish a school combining

manual labor with study, having for its object the education of pious young men for the gospel ministry, and such others as the Board hereinafter named shall see fit to admit to its benefits." A Board of Directors was created whose duty was to "adopt such measures as they may judge necessary; to collect funds, select a suitable location, and carry into operation an institution of the above character." Immediately upon adjournment of the Society, the Board of Directors met and, among other things, appointed Rev. S. S. Lattimore, talented, cultured, and one of the most prominent men in the State as General Agent to solicit cash and subscriptions for the necessary buildings and equipment.

Though the Society initiated the movement, steps were taken to bring the proposed institution under denominational control. In the fall of 1835, the Union Association sent out to her sister Associations a communication suggesting "the propriety of meeting by delegates in a State Convention of Mississippi Baptists to take into consideration the utility of patronizing a State Seminary, to be under the control of the Baptist denomination; and also for Missionary purposes." The Mississippi Association concurred in the matter favorably, but referred the proposition to the churches with the request that they "express their views in their letters to the next meeting of this body." The Bethel, Pearl River and Leaf River Associations were silent on the subject; and no response is on record as to how the churches of the old Mississippi Association felt toward "patronizing a State Seminary, to be under the control of the Baptist Denomination."

Plans were carried forward, in the meantime, by the Education Society, and at an adjourned meeting on November 28th following, their General Agent brought forward a report that revealed a response that far exceeded their fondest dreams. Subscriptions to the amount of \$30,000 had been secured payable in five annual installments, the first installment due January 1, 1836. In this meeting it was exultantly asked, "If this much has been accomplished in the short space of eight months from the organization of your Society, and by our hitherto feeble efforts, what may we expect when the important object we have in view shall have been fully understood?"

A committee was appointed to select a suitable location for the school, who decided in favor of Society Ridge in Hinds County, "about ten miles west of north from Jackson and about the same distance from Clinton." Four hundred acres of land were bargained for, and preparations made for immediate erection of buildings. A charter was obtained from the State Legislature granting college privileges and the right to hold property to the amount of \$200,000.00, to graduate students and confer degrees. The name "Judson Institute" was given to the institution in honor of Adoniram Judson then Baptist foreign missionary in Burmah.

On December 22, 1836, two days before the permanent Baptist State Convention was organized the Education Society met by appointment at Washington, Adams County, and chose Rev. L. B. Holloway, a graduate of a South Carolina college, "to take charge of the institution," and S. S. Lattimore to teach Greek and Latin. The proposed institution was not taken under the nurturing wing of the Baptist State Convention which was organized two days later, if, indeed, the Education Society sought to tender to the denomination what assets they had gathered, mostly moral. (The recently projected religious paper, Southwestern Religious Luminary, at Natchez, under the editorship of Rev. Ashley Vaughn, was tendered to the Convention and accepted by the denomination as its official organ which it undertook to perpetuate). Affairs seemed to be on the road to a distinct triumph thus far with the Education Society, however, and many hearts beat freer with high hopes of success in this very worthy cause for the Lord and the Baptists.

But high hopes were soon to be blighted, and strenuous efforts to come to naught. Numbers of

the brethren had not yet "fully understood" the motives of the promoters of this educational project. To some the location was not suitable, the land not fertile nor the climate healthful. It was not in a strong Baptist community. And besides, the undertaking was too great for Mississippi Baptists to attempt. And too, many were prejudiced against any "system of education." As for the preachers, they needed only to go forth "in the spirit and power of Elijah" and the Lord would put into their mouths what to say. And as for the balance of them, they had little need for "book learnin'." Hence, Society Ridge was abandoned as a location and another place "more salubrious, and where the land was more fertile and productive" was selected where it was hoped the interests of the denomination educationally might be centered to successfully carry forward this much needed enterprise. Of this we shall speak later.

The most prominent leaders in the denomination at this time were: R. G. Green of Lexington; Ashley Vaughn of Washington; in the Mississippi Association: Charles Felder, James B. Smith, H. D. F. Roberts, and Jesse Young; in the Union Association: Seth Granberry, N. R. Granberry, Stephen Dodge, and James Thigpen; in the Pearl River Association: Norvell Robertson, Jr., William J. Denson, and Jesse Crawford; in the Leaf River Association: Norvell Robertson, Sr., and William P. Carter; in the Bethel Association: Benjamin Whitfield, S. S. Lattimore, T. S. N. King, L. B. Holloway, and Lee Compere. The Executive Committee of the Education Society who were, no doubt, most active in the movement to establish a Baptist school in Mississippi at this time were: Benjamin Whitfield, O. D. Battle, William Whitney, William J. Denson and T. S. N. King. Lee Compere was the chairman of the Society.

### PASTOR COMMENDS SOUTHERN BAPTIST SANATORIUM

As a pastor in El Paso, having first hand information, concerning the healing ministries that are now being offered by our Baptist Tubercular Sanatorium, located here, I wish to commend it for the consideration of any who may be suffering with tuberculosis.

Southern Baptists have here one of the finest and best equipped sanatoriums anywhere in all the land. At the present time this institution is under the supervision of Dr. W. W. Britton. Dr. Britton has had twenty years of experience in Tuberculosis Sanatorium work and is an expert in this field. He has associated with him a splendid corps of physicians and nurses and is in a position to give personal attention to all those who come here for treatment. The very best wholesome food is served to the patient and the patients are visited by the physician two or three times a day. The most modern and up-to-date equipment of tuberculosis is found in this institution.

The rates that are now being offered are the lowest of any sanatorium anywhere in the country, \$40.00, \$50.00 and \$65.00 and up, per month, including medical attention and nurses on general duty.—I. L. Yearby, pastor First Baptist Church.

In the fourth week of August I helped that prince of pastor, D. W. Moulder at Sardis in Smith County, in a meeting. Had a great meeting—7 for baptism. We were rained out part of the time, yet the folks came and interest grew till the last service. It is easy to hold a meeting with Bro. Moulder for he is an untiring worker. Some great people out at Sardis—they treated the preacher royal.—J. A. Chapman.

Sorry to miss Dr. W. W. Hamilton who paid a visit to Baptist headquarters one day last week while the editor was attending associations.

It is said that 250,000 more people moved from city to country last year than from country to city.



## Housetop and Inner Chamber

Stephens College (Baptist), Columbia, Mo., celebrates its centennial next spring.

The editor of the Children's page returned this week from a month's visit to a beloved son and daughter in Colorado. And this scribe is feeling better.

The special offering for Home and Foreign Missions resulting from the campaign conducted by Dr. J. B. Lawrence and his committee the past summer reached about \$200,000.

Dr. M. E. Dodd says there are 3,000 churches in the Northern Baptist Convention and 9,000 in the Southern Baptist Convention that reported no additions by baptism for last year.

Brother H. W. Ellis in going from Columbia, Miss., to Humbolt, Tenn., waves an affectionate farewell to the brotherhood of our state, whose fellowship, he says, is unsurpassed.

Pastor W. C. Howard rejoices in seven additions to his church at Forest in the last few Sundays. There were five by letter and two for baptism.

Dr. Milton G. Evans delivers the "Matriculation Address" at Crozer Seminary, Chester, Pa., Sept. 27, at 8 P. M.; subject "Friedrich D. E. Schleiermacker: An Interpretation."

The crime of burglary in the London area in England is said to have increased last year about fifty per cent over the previous year. In this country we have an "alibi" in prohibition, but what excuse can Jörn Bull give.

Dr. Warren L. Steeves staid with his church at Waterloo, Iowa, the entire month of August, preached to record audiences, had conversions regularly and saw all the organizations going at top speed.

Dr. W. E. Farr, moderator of Leflore County Association writes that the meeting of the association will be with Itta Bena Church all day Sept. 27, beginning at 9 A. M. State workers and others take notice of change in date.

Tallahatchie County Association meets with Tutwiler Church Oct. 6-7. No minutes were printed, and the moderator is out of the state, but vice-moderator Hewlett assures us this is the correct date.

Pastor Charles F. Hinds of Tunica writes that in their meeting in which they were assisted by Dr. H. L. Martin, "There was a deep interest from the beginning and much good was done. Many were saved and Christians were lifted and inspired to live on a higher plane."

The Promotion Committee in Nashville is sending out a mission manual by Secy. C. E. Maddy and tracts which explain the nature of the Every Member Canvass and the best methods for putting it on. They may be had from Baptist Headquarters in Jackson.

We thank the brethren and sisters who have assisted us by telling those who are not getting The Baptist Record that they may for a short while secure it for one year for one dollar. The only way we have to reach those who do not get the paper is through those who do. Brother pastor, will you get a committee to look after it where you cannot do so personally.

Pastor N. H. Roberts has resigned at Sallis after about nine years of excellent service. We heard him conduct the devotional service at one of the district associations last week and if this is a sample of his Bible interpretation, we do

not hesitate to commend him to our churches. He certainly told us something worth knowing and carrying away with us.

C. M. James, pastor at Stigler, Oklahoma, writes that James Stallaby, a Choctaw Indian, a tall slim man, 70 years of age disappeared from Talikina hospital July 28 and has not been heard from since. He is a deacon in Thessalon Church, and is said to be from Louisiana, (probably Louisville), Miss. His son and daughter are poor and have spent all they had looking for him. It is feared he was kidnapped. Any information will be welcomed.

Business is picking up at Clinton. Twelve joined the church by letter Sunday morning. A special sermon was preached by Pastor B. H. Lovelace to the prospective freshmen in Mississippi College. The meeting begins Sept. 25, and the opening day is "Join the Church Day." Mississippi College and Hillman College opened on Wednesday of this week, too late for us to get a report of the opening. Dr. B. Locke Davis of Gulfport made the opening address, and the prospects are good for a fine session.

On Sunday morning at seven o'clock Mrs. Montie Davis, wife of the pastor at Harperville and Lena, passed away. She had been ill with typhoid for almost a month, and was brought to the hospital in Jackson in hope of saving her life. But all efforts were unavailing. She had for more than ten years been an inspiration to her husband while he was a student at Mississippi College and at the Ft. Worth Seminary, and his helper during the years of his pastorate. The body was taken to Brookhaven for burial. She leaves a sorrowing husband and three small children. May our Father be their comfort and guide.

The Women's Christian Temperance Union makes announcement through its state officers that the forty-sixth annual convention of this body will be held in Jackson Oct. 24-26. They declare that, "We believe in total abstinence for the individual and pledge ourselves to that rule of conduct. We believe that the government should prohibit-not permit-the traffic in alcoholic beverages. The freedom of mankind from the curse of strong drink is the high and holy aim of the W. C. T. U. Courage, loyalty, and faith in God will give us this victory. We invite all women who believe with us to join us in our campaign for education, and attend this convention."

The Aberdeen Examiner tells of splendid work that Dr. J. M. Walker, pastor First Baptist Church is doing in neighborhoods within reach of Aberdeen where the people were not in easy access of a church. A tent has been used in the city and in the country nearby. Two new churches have been organized in this way and many people saved. This is the way brother Walker has spent his vacation. Great revivals have resulted. A year ago at Acker Switch a Sunday school was started, and preaching has been done on Sunday afternoons. Under a brush arbor the meeting was recently held and about forty people made profession of faith. As many as 25 babies in arms have been in the congregation and a man 94 years old was in regular attendance. This is the apostolic order, the evangelization of the regions round about. Some of the members at Aberdeen were very helpful in all these services.

A jump of sixty miles from Oxford brought us to the Grenada County Association on Sept. 7 at Graysport, the first on the ground. But by the opening hour there was a good company. There are not many churches in this county but

they were well represented. Dr. J. H. Hooks of Grenada was continued as moderator and brother Jimmy Neal was made clerk and brother Gillon treasurer. Letters were read from the churches giving number of additions to the churches and the amounts contributed for all objects. Outside of the Grenada church the amounts contributed to missions were small. Miss Evie Landrum from the headquarters office in Jackson was asked to tell about the W. M. U. work which she did simply and sensibly. The editor was then asked to give account of his stewardship which he did to the best of his ability. Rev. Harvey Gray preached the associational sermon from the text, "Give ye them to eat." It was a forceful putting of the responsibility on the hearts of the Christians to carry out the commission of Jesus. The people of the church at Graysport provided an excellent dinner for all who came, served under the shade of the big trees. We were compelled to go at noon to another association.

On Monday afternoon the editor was directed over winding country roads up hill and down dale to his second association for the day, the Yalobusha County, meeting at Clear Springs Church. The house was chock full, even the windows overflowing and people and cars filling all the space around the church. It was an inspiring sight and we had to "scrouge" in at the back door. We saw preachers galore all around. J. M. Metts was up talking about the Sunday school and B. Y. P. U. work, and making other folks talk. And they wanted to talk. We have seldom seen such spontaneous speech making, and we did not see any body who looked sleepy. Think of it in a crowded house shortly after a good dinner. And then they turned the editor loose and he spoke for half an hour on The Baptist Record, taking texts from Genesis to Revelation. The report on literature had been read and brother R. L. Breland had done good work, handing me a good list of subscribers. And I hurried away home on a 150 mile ride. Sorry I couldn't stay and speak to every body.

It is commonly believed that you can't get a good crowd of folks at a district association if it meets in town or a city. Well, the brethren in Lafayette County Association had a good attendance at Oxford, and they had a good meeting in every way. They have been having a one day meeting but this year they made it two days. The pastor Dr. F. M. Purser welcomed the messengers and visitors and the ladies of the church fed them amply and served the dinner beautifully. Brother Coleman of Tula, a layman conducted the first devotional and did it in a very unusual and effective way. Brother McElroy continues as moderator and brother B. W. Jones as clerk. Mrs. Hathorn reported for the W. M. U. and stirred up the sincere minds of the pastors. Running ahead of schedule the brethren invited the editor to talk to them about The Record, and a large number subscribed. Rev. Joel Sturdivant preached the sermon on "The Coming of the Holy Spirit." It was appropriate and well received. Two churches which had not reported for several years came back, a good sign of revival. Superintendent O. C. Miller made a good speech on and a good impression for the Orphanage. Report on State Missions was read by brother G. C. McElroy, on Home Missions by Judge T. C. Kimbrough, on Foreign Missions by Dr. C. Longest, on Cooperative Program by A. J. Wilds. Dr. Gunter made a telling address on the Cooperative Program and preached a good sermon at night. The moving pictures given by Dr. Purser made us all want to go to Palestine.

### ATTENTION, ASSOCIATIONS!

On request of several brethren in various associations the Secretary of the Education Commission has prepared some material on Christian Education to assist those who are writing reports on this subject for the Associations. A request addressed to Secretary H. L. Martin, P. O. Box 805, Jackson, Miss., will bring this material to any who desire it.



# Editorials

## UP

There are two "Ups" in the Bible to which we would do well that we give earnest heed. There are others, but for the present we take only two of them. One is in the Old Testament, the other in the New. One is the joyous exclamation of the Psalmist (121:1), "I will lift up mine eyes." The other is the command of Jesus, "Lift up your eyes." On these two depend the hope of a Christian life and the avenue of Christian service. The two, both of them, are necessary if we mean to live the Christian life.

It would be interesting and helpful to trace carefully this word "Up" throughout the Bible, for it will be found to characterize not only the Christian religion, but the distinguishing quality in men. It is said that the New Testament word for man originally meant one who stands up as distinguished from the animals that go in a horizontal position. But the two passages of scripture that we have quoted above both speak of lifting up the eyes. Lifting the eyes toward God; and lifting our eyes toward our fellowmen. These two are the poles of our religion. Our source is in God; our service must be to men.

These may look in opposite directions, but they are inseparable and equally essential in religion. The Psalmist said, I will lift up mine eyes unto the mountains: From whence cometh my help? And answers his own question by saying, "My help cometh from Jehovah who made heaven and earth."

The beginning of hope for anybody who hopes to live a Christian life is the realization that there is no hope in himself. Our own resources are inadequate; they are empty cisterns; they are as a bank that has failed. Unless help comes from above us we are without strength for any task. There is no use to look within; we are bankrupt. There is no use to look around us: other people are in the same condition as ourselves. Thank God we do not have to look down for the call of God is in our ears to look up. We can and we may look up. We may not be able to climb up; but we can look up. Our eyes may be heavy with disappointment and weakness and shame; but we can say, "I WILL lift up mine eyes." To will to do this is still ours. People may sometimes be so weak that they cannot lift a hand, but still we may lift our eyes. Let us say again, "I WILL lift up mine eyes unto the mountains."

The mountains are symbols of strength and inspiration. There is a calmness that begets confidence. They are evidence of power, the witness to the power of God. No man can stand and look at the hills piled one on another without being overwhelmed with the sense of power that heaped them up toward heaven. You may attribute it to geological upheaval, volcanic fires. Whatever the agency used they are an exhibition of supernatural power. People have a better sense of God who look upon the mountains.

David and all the Israelites lived in sight of these hills of inspiration. The first thing God did in making Israel into a nation was to lead them out of the planes of the Nile across an arm of the sea; and the next was to bring them to face the mountains of Horeb. To them forever the mountains were the reminders of God, the monument of his handiwork.

Looking up means looking toward God. And the Psalmist was strengthened in God when he looked up. "My help cometh from Jehovah who made heaven and earth." The belief that God is the actual creator of heaven and earth is the basis of all Christian faith. To shunt Him aside and talk about the universe evolving itself into its present form is to cut the tap root of faith.

When Peter and John were dismissed by the Sanhedrim and came to their own company, the disciples lifted up their voices and said, "O Lord, thou that didst make the heaven and the earth

and the sea and all that in them is: who by the Holy Spirit spoke through David" etc. Their faith grew strong when they thought of Him as maker of all. To lift up the eyes is to put new strength into the life.

How calmly his faith runs from that on: He will not suffer thy foot to be moved. He that keepeth thee will not slumber. Jehovah is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. Jehovah will keep thee from all evil. He will keep thy soul. Jehovah will keep thy going out and thy coming in from this time forth and evermore.

This is not merely beautiful poetry. It is assurance born of the experience of lifting up the eyes unto Jehovah. It is not the experience merely of a man who lived three thousands years ago. It is the testimony of every man and woman today who lifts his eyes in hope, in supplication and in faith and love to God. If the voices of those who can say "This poor man cried and the Lord heard," could today be caught by some spiritual radio, there would be a hallelujah chorus around the world, as well as a procession down the centuries: My help cometh from Jehovah.

## BR

## UP

The other passage in which we are commanded by the Lord Jesus to lift up our eyes gives us the other hemisphere of the Christian life, and that is our relationship to, our connection with and our responsibility for other people. Religion is primarily a matter between the soul and God. But it does not stop with this; it most certainly determines our relation to and our attitude toward men. And while the source of religion is in God, the expression of it is largely in our dealings with people.

Some people of our generation in stressing what are called the social aspects of the gospel, imagine that they have discovered something new. One needs only to read the ten commandments to find that the social obligations of God's people is as old as the law of Moses, yes as old as the human race. If there has been any neglect of these obligations it is because the earliest revelation of God to men is unknown or ignored.

That is to say again, that it is of the essence of the Christian religion to be interested in others, or to put it a little differently and more accurately to interest ourselves in others. It is not enough to be moved to some act of mercy or benevolence by the cases of need that are thrust upon us without our will. It is our business to find out about the needs of others, and thus be able to supply that need. Jesus said "Lift up your eyes and look upon the fields."

A fisherman does not wait for the fish to jump into his boat or his lap. He goes to the place where they are supposed to be and does all he can to find them and induce them to bite. There are people in our churches who feel no sense of responsibility to minister to anybody except those who come begging to their doors. No effort is made to find out about the people who are lost or who are in need beyond their front gate.

Many people go through the world looking down at their own toes, and never see a wider circle than their own feet will carry them. Their eyes are toward the earth. Jesus said "Lift up your eyes." Up, up, up, till the horizon widens, till the vision takes in the fields which occupied the mind of Christ. Some men keep their eyes on the ground, and never see the light on the distant hills.

Jesus said not "field", but "fields", for they are plural in number. A man ought not to be interested in one thing only, becoming narrow minded. There are no physical limitations in God's call to service. One place is as near to God as another. And the man is foolish who imagines that the place where he stands or sits is the center of the world. Our spiritual horizon should be forever widening.

But the fields spoken of are not merely geogra-

phic. There are different fields of service in the same area, in the same territory. Just as one man in Jackson may have his field of service in medicine, and another in the same place have his field of service in teaching; so there are many fields of Christian activity and service all in the same territory. We are slowly awakening to this fact when we speak of State Missions and Christian Education and hospitals and orphanage. They are distinct fields of service, all within the same radius. And they are all Christian obligations.

But what we are now concerned about is that our people will exert themselves to become acquainted with these fields, will feel some responsibility to know the needs. And not the needs only but the opportunities which come with them. The fields are white to harvest. The opportunity is imminent and urgent. And the rewards are sure and abundant. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.

Send out this call of the Lord Jesus to men to lift up their eyes. What is the use of having eyes if we do not use them? How can we see the will of God if we do not look upon the needs of men? Have you sought to place in the hands of others the religious paper that opens their eyes upon the fields that are white to harvest?

## BR

### SUNDAY SCHOOL ATTENDANCE SEPTEMBER 11, 1932

Jackson, Calvary Church	855
Jackson, Griffith Memorial Church	439
Jackson, Davis Memorial Church	415
Jackson, Parkway Church	172
Jackson, Northside Church	82
Meridian, First Church	721
(Offering)	\$42.01
Meridian, 15th Avenue Church	443
Columbus, First Church	782
Columbus (Mission School)	154
Charleston Baptist Church	194
Charleston (September 4)	206
Clarksdale, Baptist Church	380
McComb, First Church	470
County Line (Copolah County)	100
Pilgrim's Rest Church (Copolah County)	99
Pilgrim's Rest (Copolah County, Sept. 4)	82
Forest Baptist Church	208

## BR

### DELTA PASTORS

The North Delta Baptist Pastors' Conference held its first fall meeting at Clarksdale church Monday morning, with eight members and one visitor present.

Rev. Madison Flowers of Sumner brought a helpful and inspiring devotional, after which the pastors gave brief reports of their summer meetings. They reported that 323 members had been added to the churches, 152 by baptism and 171 by letter.

Matters of denominational interest, including State Missions, the Every Member Canvass and the Educational Campaign, were discussed.

It was decided that the meetings of the conference should be held each month at the Clarksdale Baptist Church, on Monday after the second Sunday, at 10:30 A. M. Officers for the ensuing six months were elected as follows: H. L. Carter, president; Madison Flowers, vice-president; and V. E. Boston, secretary.

The following were present: W. M. Powell, Tutwiler; W. L. Howse, Marks; Madison Flowers, Sumner; S. W. Rogers, Rosedale; Erick C. Hecksher, Dundee; V. E. Boston, Clarksdale; C. F. Hinds, Tunica; H. L. Carter, Lyon; J. B. Gordon, Blue Mountain.

## BR

Col. Raymond Robins disappeared last week just after checking out of a hotel in New York City and announcing his purpose to visit President Hoover by appointment. It is feared that he is a victim of the liquor people whose business he has fought for many years. He has recently made a nation-wide speaking tour in the interest of prohibition.

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## ASSOCIATIONAL MEETINGS

If there are any corrections in the list of associations with dates given below, we would appreciate it if you would notify the Baptist State Convention Board office.

Jasper Co., Sept. 21, Shady Grove Church.  
 Pearl River Co., Sept. 22-23, Harmony Church,  
 5 miles S. E. Picayune.  
 Tate Co., Sept. 22-23, Mt. Manna Church.  
 Leflore Co., Sept. 27, Itta Bena Church.  
 Madison Co., Sept. 27, Canton First Church.  
 Lebanon, Sept. 27-28, Hattiesburg Immanuel Church.

Rankin Co., Sept. 28, Cato Church, 10 miles east Braxton.  
 Neshoba Co., Sept. 28-29, Linwood Church, on Highway No. 15 near McDonald, Miss.

Zion, Sept. 28-29, Mathiston Church.  
 Bolivar Co., Sept. 29, Boyle Church.  
 Choctaw Co., Sept. 29, New Zion Church.  
 Liberty, Oct. 1, Center Ridge Church.  
 Clay Co., Oct. 4, Pheba Church—9:00 A. M.  
 Carroll Co., Oct. 4, McCarley Church.  
 Jones Co., Oct. 4, Sharon Church.  
 Columbus, Oct. 4-5-6, Columbus East End.  
 Copiah Co., Oct. 4-5, Wesson Church.  
 Tishomingo Co., Oct. 4-5, Burnsville.  
 Kemper Co., Oct. 5-6, Blackwater Church—10 miles south of DeKalb, on DeKalk and Meridian Highway.

Pike Co., Oct. 5-6, Bogue Chitto Church—12 miles east of McComb.  
 Scott Co., Oct. 5-6, Jerusalem Church, Ludlow, Miss.

Union Association, Oct. 5, Bethesda Church, Clark, Miss.

Smith Co., Oct. 5-6, Concord Church.  
 Covington Co., Oct. 6, Mt. Olive Church.  
 Franklin Co., Oct. 6, Hamburg Church.  
 Winston Co., Oct. 6, 10:00 A. M. Mt. Pleasant Church.

Prentiss Co., Oct. 6, Ingram's Church—5 miles from Baldwyn.

Chickasaw Co., Oct. 6-7, Bethel Church.  
 Yazoo Co., Oct. 6, Providence Church—5 miles from Anding.

Lawrence Co., Oct. 6-7, Jayess Church.  
 Holmes Co., Oct. 6-7, Pleasant Ridge Church.  
 Mississippi, Oct. 6-7, Hebron Church.  
 Perry Co., Oct. 6-7, Prospect Church.  
 Tallahatchie, Oct. 6-7, Tutwiler Church.  
 George Co., Oct. 6-7, Rocky Creek Church.  
 Itwamba Co., Oct. 6-7-8, Fairview Church.  
 Marion Co., Oct. 7-8, White Bluff Church.  
 Deer Creek, Oct. 11, Catchings Church.  
 Jackson Co., Oct. 11, Ocean Springs Church.  
 Panola Co., Oct. 11, McIvor Church—7 miles west Batesville.

Greene Co., Oct. 13-14, Leakesville Church.  
 Harrison Co., Oct. 13-14, Biloxi Second Church.  
 Lincoln Co., Oct. 13-14, Fair River Church.  
 Wayne Co., Oct. 13-14, Pleasant Grove Church.  
 Leake Co., Oct. 14-15-16, Rocky Point Church.  
 Walthall Co., Oct. 15, Mesa Church.  
 Montgomery Co., Oct. 18, Hays Creek Church.  
 Simpson Co., Oct. 18-19, Harrisville Church.  
 Clarke Co., Oct. 19-20, Stonewall Church.  
 Newton Co., Oct. 19-20, Beulah Church, Decatur, Miss.

Hinds-Warren, Oct. 20, Jackson First Church.  
 Riverside, Oct. 20-21, Tunica Church.  
 Jeff Davis Co., Oct. 21, Whitesand Church.  
 Kosciusko, Oct. 21-22, County Line Church, Dossville, Miss.

—BR—  
 B. Y. P. U. ATTENDANCE SEPTEMBER 11, 1932

Jackson, Calvary Church	148
Jackson, Griffith Memorial Church	174
Jackson, Davis Memorial Church	163
Meridian, 15th Avenue Church	106
Columbus, First Church	141
Clarksdale Baptist Church	94
McComb, First Church	134
County Line (Copiah County)	30
Pilgrim's Rest (Copiah County)	74
Pilgrim's Rest (Copiah County Sept. 4)	51

SEVENTY-FOURTH SESSION OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY BEGINS SEPT. 20

G. S. Dobbins

Prospects for the seventy-fourth session of the Southern Baptist Theological Seminary, which begins on Tuesday, September 20, at 10:00 A. M., are very gratifying, according to the report given by President Sampey. Practically the same number of reservations as made at this time last year have been received, indicating that the student body will be fully as large in 1932-33 as in 1931-32. In spite of difficulties and obstacles, consecrated young men called to the ministry are still determined to secure the best possible preparation for their high calling.

The annual opening address will be delivered Tuesday evening, at 8 o'clock, in the chapel of Norton Hall, by Dr. W. O. Carver, Professor of Comparative Religion and Missions. Dr. Carver's subject is "Jesus the Answer to the Modern Religious Quest."

Last session 391 men were enrolled. With an equal number in prospect for the ensuing session, the demands on the Seminary's finances will be very heavy. No tuition or fees (other than a small medical fee) are charged, hence the dependence of the Seminary on its friends and the friends of young ministers for funds with which to carry on its work. The pressure just now is unusually severe because of shrinkage in investment income and reduction in receipts from the Cooperative program.

Our special embarrassment at this moment is that fully a score of the highest-grade men, of proven ability and consecration, are exceedingly anxious to attend the Seminary this session, but cannot do so without a little help. If as much as \$150 apiece could be provided for these men we could safely advise them to come ahead. Some are exercising a great faith and coming anyhow. Is it not tragedy for a young minister, at the very turning point of his career, to be denied the privilege of further preparation for lack of a few dollars?

Our aid and loan fund resources are exhausted. Will not you who read this statement take it to heart, and pray with us that the way may be opened for these men to attend the Seminary? There are many devoted Baptists who could and would "adopt" a student if properly approached. Several might join together with gifts of \$25 or more, and thus provide for a student. What an opportunity for an investment that will yield rich dividends for time and eternity!

Pray for the Seminary as it enters upon another year of glorious service. Write to President Sampey if you want further details, or the name of a student whom you desire to help. We are leaning hard on our friends and the friends of Christ at this time of great need and opportunity. Write to us now while it is on your heart!

—BR—  
 MUSINGS OF A CHUMP

I am the unhappiest man outside the penitentiary. What is the matter? Well, matter enough! The deacons of a small church read my "musings" and accused their pastor writing this to make fun of their church. When he denied it they fired him. That hurts me worse than it does the preacher. Just to think any group of deacons would think they had a preacher as smart as I am! Then again it hurts me everywhere, except in my pocket book, to think my wisdom took the food out of children's mouths because of the presumption of some deacons. It makes me weep to think what fools some mortals are. Well, you know fools rush in where angels dare not flit, or something like that. I guess where deacons are fools they are as big fools as any other kind.

Yours truly,  
 A. Chump.

WHY DO THE WETS STAKE EVERYTHING UPON THE PRESIDENT OF THE UNITED STATES?

The President of the United States has the power to make 40,000 appointments. By these appointments, he could nullify the 18th Amendment, the Volstead Act and every state prohibition law. The President of the United States appoints the members of the United States Supreme Court. The President might by appointment, change the Supreme Court, which has been the foundation rock of prohibition.

The Bureau of Prohibition is in the Department of Justice; so is the Bureau of Investigations and of Prisons. The President of the United States appoints the Attorney-General who is at the head of the Department of Justice. The President of the United States names the Prohibition Director who appoints the heads of the Prohibition Department. The Prohibition Director appoints 14 Administrators, 85 Deputies and 2,500 Investigators.

The President of the United States appoints the Circuit and United States District Judges throughout the nation; and, if a local court acquits a prisoner, law enforcement has no appeal. The President of the United States appoints the Federal District Attorneys who prosecute and the United States Marshals who arrest. The Secret Service men who detect are under his control through the Attorney-General.

The President of the United States appoints the Secretary of the Treasury, who appoints the Collectors of Internal Revenue; the Custom Service and the Coast Guard who detect violations of the law and grant or refuse permits to handle alcohol.

In the Treasury Department is the Bureau of Industrial Alcohol, the Bureau of Narcotics, Taxes, etc. There is a Commissioner of the Bureau of Industrial Alcohol in the Treasury Department, appointed by the President of the United States. This Commissioner of Prohibition appoints 14 Supervisors, one for each District in the United States. He appoints all men under him. This Bureau issues all permits to manufacture and dispense alcohol.

Through the Department of Commerce come Radio and Boat Inspections. Through the Department of Labor, Immigration and Deportation of Violators. Through the Post Office Department the most remote and obscure corners of the land are reached by the appointment of post-masters. Under the head of Inter-State Commerce there are Commissioners to regulate commerce with foreign governments in connection with intoxicating liquors and narcotics for medicinal purposes.

The President of the United States appoints the Secretary of State, our Envoys, Ministers and Consuls to foreign countries who negotiate or fail to negotiate agreements for the prevention of liquor smuggling. It can be easily seen that, through his appointments, single-handed and alone, the President of the United States can nullify the statutory or constitutional expression of the collective will of the entire nation.

—Facts compiled by Ex-Senator Belle Kearney, of Mississippi.

—BR—  
 An exchange says the president of the Pennsylvania Railway gets a salary of \$126,000 a year, although the company is not able to pay a dividend to its stockholders. The trouble with a good many corporations is that profits which should go to stockholders are eaten up by salaries paid to officials. We have seen people robbed in this way by officials who didn't do a dime's worth of work.

(Continued from Page 8)

chapel at Dazang, dedicated Dec. 20, 1931, escaped injury. When the city was bombed we heard that only two houses were left. We felt that God was especially good to us in His dealings there, as the Christians are few in number and very poor.

(Continued next week)



**REVIVE THY WORK!**  
A Plea for Penitence and Prayer  
M. S. Rice  
Metropolitan Church, Detroit, Mich.

I have just been reading the earnest prayer of a prophet in the midst of a trying day. He turned through and out of it all, and called for what he fully believed to be the real deliverance. "Oh Lord! Revive Thy work in the midst of the years!"

Personally I have always believed that the greatest danger involved in any problematic period of life is the spiritual danger. We do not list it on our market reports. We call crisis years the years when stocks and bonds go tumbling in quotations. We are slaves of economics. Keep our markets strong and you cannot write crisis across our day. We however have come to realize of late that there is a stifling atmosphere about prosperity which chokes some finer things than mere economics.

Amid all the other crowding perils of this troubled hour through which we have been conscripted to carry the story of human progress, I am sure the spiritual peril is the gravest. It is not now for great civic reforms, and great industrial reforms, and great social reforms, and many more upon which we so easily can persuade folks to spend their enthusiasms, that I am to direct attention. Not that I do not favor the very highest development of every good ideal, but because I am fully convinced that the heart and hope of all good reform in the world lies in a genuine application of spiritual religion to the ways of man. I have been reading some very excellent historical estimates which boldly declare that the Wesleyan revivals actually saved England in that hard day from the very same fate which crushed France in her red revolution. In the light of what had been done, I dare in the face of what needs doing, to declare my faith in the same Gospel they had, and in the same Christ they preached, and in the same salvation they experienced and in the same triumph they wrought.

There is a waiting place today for a giant figure in the church to appear. We must not walk carelessly now. We must not walk uncertainly. The issue is between God's truth which must be championed by His Church, and ease and indifference, and skepticism, and materialism, and flagrant sin.

We must not be afraid of deserting our calmness. These are enlisting days. There can be no neutrality. We indulge enthusiasm elsewhere in fact we require it. Enthusiasm among salesmen is made an essential. Why should we cool toward an enthusiasm for God's Kingdom on earth? As someone has said, "Why should a gladiator be sane and St. Paul be mad?" I would say it modestly, and deny all comparisons personal that might seem to be involved in such a statement, but I have come to a time in my ministry when I can at least understand the feelings of splendid old John Knox, when in a perfect agony of soul he cried, "Oh God! Give me Scotland or I die!"

Not long before his death our greatest psychologist Prof. William James of Harvard, offered a very keen observation upon the condition of our evangelical faith when he said, the true spirit of the church evaporates under those able and rationalistic booklets with which we have in certain quarters begun to evaporate religion in the intellectual terms. That is not an exact quotation of the great student but it is the meaning of a very penetrating observation upon a very liable condition.

I am not concerned as to what type the new revival shall be. I am not stickler for form, or phrase, or manner of its propagation. The term "Old time religion" is an easy term to use and a hard term to define. Religion is neither old fashioned nor new fashioned. It is not a question of fashion. It is little concerned with form. We are not doing other things as we used to do them. Why leave the expression of our

religion to wear, alone of all our life expressions the old manners and ways of yesterday?

I have a faith in Jesus Christ that cannot be outrun by any generation. I have faith in a Gospel that cannot be laid aside by any problematic conditions that may arise. I am not for a christianity that would be narrow, and severe, and conceited, and unprogressive. I would however have a living, aggressive, passionate church enjoying the communion of a personal Saviour from sin. After having done my best to give consideration to every phase of the present day demand upon the Church, and after having fought my own way through a mass of suggestions in emphasis, I have arrived at a conviction which was most vigorously announced by Dr. Dawson a few years ago in a phrase somewhat thus, "Though much may have been shaken in the realm of thought, nothing has been shaken in the realm of experience!" That may not be Dr. Dawson's exact wording, but the meaning is there. I cling to the message of evangelism. The form of utterance may differ, but the manner of the statement is not the issue. I am far more concerned about the actual salvation of the soul than I am to discuss the speculations about truth which after all may hold interest for but a very few and hold no ultimate help even to them. This I know, the power of Jesus Christ does save folks, and that is enough vital knowledge in itself to command all the power I possess and to consume my best energy in application.

We need not look afar to see a Nero fiddling while Rome burns. There are vast numbers today making less harmony than diffing, as with some shallow thing they are seeking personal joy, while a world all about them is in the immediate peril of tumult and strife.

I would call, from the most compelling conviction I have ever known, for a new and consuming passion for the evangel, to come over the Church. Enough for us to know that we have been entrusted with the message that will bring the broken hearted and the sinful to a sufficient deliverance. As never before, in my all too little ministry, do I see and appreciate the meaning of this commission. I have never doubted its worth. I have never questioned its surety. I have never feared its ability. I do now see it however as I never did see it heretofore, as truly underlying all the stability of government and the hope of every reform. These are days for the declarations of the great fundamentals of our beliefs, shorn of all our bickering contentions. Nations are in upheaval. Whole systems are in revolutionary change. Governments and law and order are in perilous criticism and protest. Revolution is no word to be carelessly handled about this world now. What we need is a gracious and a genuine revival of the religion of Jesus Christ, a religion that will plant the life of God in the hearts of men.

"Awake! Awake! put on thy strength O arm of the Lord." We are waiting a consuming devotion to the task in which faith is unalterably set. Devotion to the faith has been the characteristic that has marked the outstanding ones in revival days. Bernard of Clairvaux, Anselm of Canterbury, Francis of Assisi, Luther, Knox, Wesley; these may not have agreed in many of the details of doctrine, but in devotion they were in perfect step. What would avail a noble ideal to a nerveless unheroic generation. But if the things we preach are true there can be no excuse for anything other than the most devoted work for salvation of a lost world. Our times we know are disturbed. We are troubled by vast and clamoring problems which will either work out our deliverance from all trifling matters that have confused us from the real truth, or will plunge us into abject failure. The very peril of this demanding hour is the irresistible challenge of our faith. It is not enough for us to have a sound social economics, important though that be. Well stated creeds and high-idealed politics are not enough. The very most practical and virile principles will weaken and faint unless they be motivated in a character unique and irresistible

because of an unbroken communion with God. This world never needed Jesus Christ more than now. That great deliverance will not be supplied by reading the splendid stories of the tireless character who met the calls of other days. Today, when every street corner is made an orator's platform for the proclamation of some social theory: Today, when the press of the world is pouring out a flood of varied suggestions and speculations: Today when enthusiasm extreme stamps men and women who eagerly seek every ear into which to cry their proposed doctrines: Today when plastic nations and whole races of people are lying exposed to influences that can impress them: Surely at an hour like this, we will not dare to fail as Christians to be solicitously loyal to our faith.

God knows I am ashamed and sorry for the little, the all too little, I have thus far been able to render Him as the fruit of my years of service in His pulpit, entrusted as I have been with the Gospel! I would however pledge you, even as I call you, that we may all join hearts and hands to make sure so lack of union and effort shall be cause for any larger failure.

M. S. Rice,  
Metropolitan Church, Detroit, Mich.

**THE EVERY-MEMBER CANVASS**  
E. C. Williams

Many churches that have never made an every-member canvass will do so this year. It may not be entirely satisfactory the first time it is done, but we should not look with disfavor upon an undertaking because it has a small beginning, if it is headed in the right direction. The end is inherent in the beginning. As the fire is in the match and the oak is in the acorn, even so is the harvest in the seed whether it be good grain or thistles that are sown. Many strong churches today were once helped by the State Mission Board.

The Every-Member Canvass, properly carried out, helps churches to help themselves in that both local and denominational work are included; with the greater part of the funds being spent locally, in the very place where one holds membership and attends services of worship.

The county meetings being held in every county in the State during September and October are for the purpose of getting a good start in this work. If you miss yours, you will miss your only opportunity to study the plans and get detailed information regarding the work of the entire county. Make adjustments in your schedule, if necessary, and attend yours. The counties and meeting places for Sunday, September 25, are the following:

County	Meeting Place
Perry	New Augusta
Greene	Leaksville
Winston	Louisville
Harrison	Gulfport
Pike	McComb
Warren	Vicksburg
Tate	Senatobia
Tishomingo	Iuka
Sunflower	Indianola
Coahoma	Clarksdale
Pontotoc	Pontotoc
Neshoba	Philadelphia

All meetings are at 2:30 o'clock in the afternoon and in the First Baptist Churches of the above places. A special worker will be present at each meeting.

The pastors of Scott County are making preparation for a county-wide rally on Sept. 25, in which an effort is made to secure a good representation from every church in the county. Three services will be held, one at Forest at eleven o'clock in the morning, one at Morton at 2:30 in the afternoon, and another at Harpersville at 7:30 in the evening. Dr. J. B. Lawrence, Secretary of the Home Mission Board will be one of the speakers at each of these places.



# DANGER AHEAD, A SHARP CURVE AND A NARROW BRIDGE AND RECKLESS DRIVERS ARE THERE

The liquor traffic has never had any intrinsic right to make and sell alcoholic beverages to inebriate the people. On a number of occasions the Supreme Court in the old license days made decisions in which it declared the business had no inherent right to exist, and before the license days had come to an end some of our best legal talent were preparing a suit to declare the traffic unconstitutional by Supreme Court decision; and, unless the court had seen fit to reverse itself, it would have been compelled to make such a decision.

By this it is manifest that for the first hundred and forty years the liquor traffic existed in this country by sufferance and not by inherent right. Every law passed against it was on the principle that it had no rights and had to endure to be kicked and cuffed about. No legitimate business, as for instance the milk business, would have tolerated the laws passed against the liquor traffic. It was clearly a case from the days of Washington to the days of Woodrow Wilson where the good people were aiming to mash the head of the serpent; but they seemed to be bunglesome in their aims till they finally passed the Eighteenth Amendment to the Constitution which put in words what the Supreme Court declared existed by common law.

But now, after we have gotten in serious trouble in a few of our large cities in enforcing the laws putting into effect the amendment, our politicians are proposing to take steps that would for the first time in a hundred and fifty years attempt to give the traffic in alcoholic beverages a legal right to exist. For both major parties are proposing, in their backward steps, to do that which will give the traffic a legal standing. Though most prohibitionists will freely admit that President Hoover is at heart genuinely against the liquor traffic, his proposal is the most dangerous of the two; for when he would be through with doing what he proposes, the liquor traffic would be sitting pretty in a nice glass cage in the Constitution of the United States. From every word Franklin D. Roosevelt has uttered, and from the conduct of those who are supporting his policies, we can not but conclude that he means to bring the traffic back in full force in its old illegal capacity as an outlaw, but we can depend on those who are engineering the repeal to do that which will attempt to give it a safe place in the Constitution.

Thus it is clear, we are in danger of doing for the traffic in alcohol for beverage purposes what our fathers for a hundred and fifty years kept from doing. If either one or both parties should succeed in doing what they propose to do then our only recourse would be to attempt to put through the Supreme Court the proposition that the traffic has no inherent right to exist; but without a constitutional amendment and an enforcement law it would be almost impossible to enforce it; and in this confusion it will be easy for the traffic to put through its proposition to abandon the saloon and bring the traffic into the homes of the citizens of the United States. They mean to use the radio, the picture show, the bill board and the magazines to put the American people to sleep till they can fill every frigidair on every back porch with beer, wine and whiskey.

But what are we going to do? With the cord of party loyalty they are now trying to bind hand and foot the American voters until they can do what they want to do. We fear a third party, for while we would be building that up the deadly work would become an accomplished fact. It is probably safe to say that a great majority of the prohibitionists of the nation are supporting Hoover with a view of tying his hands before he can do what he proposes. The Anti-Saloon and the Woman's Christian Temperance Union is following the strategy of holding Congress and the legislatures safe.

Perhaps we ought to begin with saying the

Christian forces are much to blame for their plight. The warning that Moses and Joshua gave the children of Israel was that if they would remain true to God they would live free in their land; but if they would forget God they would be sold into slavery. The most liberal of the Christian forces talked of making a new God, as the old one was too shopworn. In their colleges the dance took the place of all Christian organizations. In short, they were making a mad chase for the dollar that they might lead a rollicking life. In the wake of this the demon spirits were sure to come in. Our first step must be repentance. We need a John the Baptist to call loudly, "Repent for the kingdom of heaven is at hand." Our next step must be to teach the people the true character of the enemy now assailing us. Our immediate political strategy must be to rise up in any way we can to spoil the plans of the wets. In Texas they are going to upset the plans of the wettest of the wets by electing a Republican governor. In Mississippi the Republican candidates for congress are all dry at heart. Our Christian people could do nothing that would shock the wets more than to send these to congress. In other states the Republican congressmen need defeating badly and the Christian voters should do it. We need a rebellion against the politicians who have sold out. Nothing but prayer and earnest work will drive out this demon.

J. B. Lehman.

## FOR AN AUTUMN "DRIVE"

By William T. Ellis

Less for their own sakes than for the public's, the churches should be seriously at the business of a fall "drive" this year. For the bewildered and burdened people are readier than ever for leadership and guidance.

Without any pretentious machinery or "movement," but by agreement and cooperation of local units, under pastoral leadership, it should easily be possible for all churches to pursue unwonted activity in behalf of three great objectives; upon which they are already in complete agreement.

First of all, and fundamentally important, is the gathering of children and young people into the Sunday schools. Men who deal in statistics tell us that there are fourteen million young people of school age in this country who are receiving no religious instruction whatsoever. Every local community has its proportion of children and youth outside of the Sunday school, who could be recruited by little more effort than a personal invitation. It should be a simple matter to conduct a "drive", participated in by old and young, for a great increase in Sunday-school enrollment.

Second in importance—many will say first—is the grave problem of how to increase church attendance.

There are ominously too many unemployed pews in the land.

Religious "leaders", engaged in weighty matters of polity and finance, pay scant heed to this question, which underlies all other aspects of church life.

Obviously, if the church does not get the people into her pews, she cannot get them anywhere else. Before any influence can be exerted upon the public by the clergy or the organization, men and women must be got into the pews. Overshadowing all other grave concerns of the church today is this one of widespread non-attendance upon the public service of Divine worship.

It should be possible to create a vogue of church-going. This, however, requires cooperation and concerted activity. Methods are many, and mostly obvious. The voice of the nation's leaders should be heard in support of this activity. Display advertisements in the newspapers, when of the right sort, have proved powerfully effective; and they have the advantage of enlisting active press support for a "Go-To-Church" campaign.

Third, and least tangible and most difficult of



Dr. William James ROBINSON

Says

"He maketh his sun to rise on the evil and on the good." Matt. 5:45.

But the sun never waits to be implored to brighten the earth, quicken vegetation into renewed life and adorn the earth with beauty. God ordained that it should do these things; and it does them in His appointed seasons.

Jesus went about doing good. He sought opportunities to render service, and never failed to adequately meet the needs of every one that would accept His ministries. The Good Samaritan did not wait to be asked to aid the wounded man, but voluntarily and cheerfully supplied all his necessities.

The ability and opportunity to serve obligates one to render the service necessary to relieve immediate want. Since Jesus "came not to be ministered unto, but to minister, and to give His life a ransom for many," we should count it a great privilege to serve humanity in every way that will glorify God. To serve our fellowmen well is to belong to the aristocracy of heaven.

## RESPONDING LOYALLY

Marked progress is being made in organization for the Mississippi Baptist Christian Education cash-raising campaign this fall. "Gripped by the gravity of the situation confronting Mississippi Baptists, leaders are responding readily to the call to service in this effort," according to Dr. Martin. "More than half of the 72 association chairmen have already accepted their positions and District Directors plan to complete their organizations by the end of this week." R. F. Bass, Hattiesburg, Director for District No. 7, reports chairmen already secured for all of the associations in his district.

District Directors report the following additional Association Chairmen who have agreed to serve: Holmes County, Rev. J. H. Kyzar, Lexington; Yazoo county, Dr. Webb Brame, Yazoo City; Madison County, Dr. W. A. McComb, Flora; Copiah County, Rev. M. P. Jones, Georgetown; Montgomery County, Rev. N. G. Hickman, Winona; Zion Association (Webster County), Rev. J. B. Middleton, Eupora; Clay County, Dr. E. F. Wright, West Point; Oktibbeha County, Dr. J. D. Ray, Starkville; Choctaw County, Rev. D. L. Hill, Ackerman; Noxubee County, Rev. W. E. Hardy, Shuqualak; Kemper County, Rev. C. E. Bass, Scooba; Lauderdale County, Dr. H. C. Bass, Meridian; Smith County, Rev. W. L. Compere, Taylorsville; Clarke County, Dr. B. C. Land, Quitman; Covington County, J. Reese Rogers, Collins; Jones County, Rev. W. E. Hellen, Laurel; Wayne County, Rev. R. G. Joiner, Waynesboro; Lebanon Association, Rev. J. A. Barnhill, Hattiesburg; Perry County, Rev. J. H. Cothen, Richton; Greene County, Rev. W. E. Stewart, Leaksville; Pearl River County, Rev. J. C. Richardson, Poplarville; George County, Rev. F. W. Gunn, Lucedale; Harrison-Hancock Association, Rev. W. S. Allen, Pas Christian; Jackson County, Dr. N. O. Patterson, Pascagoula; Neshoba County, Rev. W. W. Kyzar, Philadelphia; Jasper County, Rev. W. O. Carter, Bay Springs.

the objectives of an autumn "drive" should be an increase of personal piety. Only praying, Bible-studying, God-experiencing Christians can maintain the life and work of the church; and the creation of such characters is the church's first work.

Mrs. Craighead for nearly ten years a missionary in Roumania tells of witnessing a baptizing at Balti in that country recently in which 112 men and women were buried with Christ in baptism.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
College Correspondent—Miss Frances Landrum  
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
President—Mrs. A. J. Aven, Clinton, Miss.  
Corresponding Secretary—Miss Fannie Traylor

Mission Study—Mrs. Edgar Giles, Avalon, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### A MESSAGE FROM OUR PRESIDENT

If you have read the incomparable message of Mrs. Cox at the St. Petersburg Convention, and have followed her through her splendid editorials in Royal Service—especially in the September issue—you have by this time gotten well into your thinking the keynote thought of "Extension." September is "Discovery Month" and the time for launching the extension program. Through this effort of Extension the Union desires to increase "Mission interest, mission gifts, and prayers for missions by reaching out and linking to our denominational program the unenvisioned women and young people in our unorganized and unenlisted Baptist Churches."

In projecting these plans, one important idea to keep before us is that we are all working together through our accustomed channel for our regular endeavors, but to meet an emergency in our mission situation. The motive that actuates us at this special time is truly "The Call of the Cross," as it expresses itself in the objects represented in the Cooperative Program and especially Home and Foreign Missions.

Your State President, Corresponding Secretary, Young People's Leaders, District Chairmen, and Associational Superintendents are ready to help you in this much needed task. Because of the present economic conditions, printed leaflets cannot be furnished—but we can use to the utmost every ordinary means of getting the message to the people—such as talks on extension, short articles on extension, and in every way emphasize extension that we may recover the "last note of Missions in our churches."

Just recently with Miss Mallory, Miss Traylor and Miss Frances Landrum we held a conference with our District Chairmen and other State workers. I am urging the District Chairmen to get in touch with their Associational Superintendents just as soon as possible. Stress the use of the suggested map of the association. Each District and Association can make these maps thoroughly worthwhile if after making survey of unorganized churches—they be kept as a matter of record.

Another suggestion coming from the South-wide Extension Commission, is the "Launching Out Luncheons." These may be planned for October—any time between 15-30.

The programs of these luncheons should primarily present the general and dire need of Extension. All the facts bearing on our present mission situation should be brought before the women and young people present. The cuts, the reductions, the recent actions as to the thirty-two missionaries, only six being able to return, the disappointment relative to the special Emergency Relief offering, all such facts and conditions should be laid upon the hearts of the listeners. It is truly the call of the cross.

Each associational superintendent should have some plan for financing this ready to present at these launching out luncheons. This will necessitate a previous conference with her associational workers. By ALL MEANS let the LAUNCHING OUT LUNCHEONS really be what the name suggests. The motive behind the effort is truly the call of the Cross.

One luncheon in each association reaching from one hundred to five hundred women or young people would be more inspiring than several smaller ones. Don't forget your Young People's organizations are represented in this effort. The Associational Superintendent as Extension Chairman, should be responsible for this Launching

## Our Young People's Column

The Evelyn Scott Y. W. A. of Calvary Baptist Church, of Jackson and one of their counselors, Mrs. E. S. Chapman enjoyed a very inspirational study on Sept. 9th and 10th, of Mrs. Ella Broadus Robertson's book, "The Ministry of Women."

On Friday morning at 8:00 o'clock the cars left the church loaded with girls, bedding and provisions, and arrived at the Westbrook Lodge which is situated twenty-four miles north of Jackson on Pearl River. At 9:00 o'clock the girls had arrived and within two hours the camp was in order.

After the 12:00 lunch, which was prepared by "the four dish slingers," Misses Frances and Bessie Allred, Emma Maude Slaughter, and Jessie Mae Carlisle, and an hour of quiet meditation, the girls assembled on the bank of the river and began the study of the book. After two hours of very inspirational study, the group was dismissed by the singing of the theme song, "I Would Be True." The song was used as the benediction at the closing of each period, and was sung by the girls' quartet, Misses Nellie Ruth Hearon, Emma Maude Slaughter, Velma Coleman and Jessie Mae Carlisle.

At 6:00 o'clock the girls assembled for vespers. The theme "Beautiful Sisters," was splendidly discussed by Miss Enid Henry.

Three cheers for supper at 6:30 o'clock!

At 7:30 the girls sat in a circle around the camp-fire and listened to a well illustrated talk, "Beautiful Daughters," by Miss Lena Scott Price. Then came a period of fun during which the girls sang Y. W. A. songs and roasted and "burned" apples!

Mrs. M. V. Westbrook led the Friendship Circle with a discussion of "Beautiful Girlhood" which was the general theme of the camp—and then pallets were spread and lights blown out! Everybody in the camp was soon asleep except the Misses Velma Coleman and "Skitter" Denson who were trying to sleep in the outdoor hammock but were waging a desperate battle with all breeds and species of swamp mosquitoes.

Hardly a streak of dawn was visible, when out of the silence there came a startling clang of a cow bell.

While the morning was still fresh and peaceful, Miss Annette Brown gave an inspiring talk on "Beautiful Friends." After a delicious breakfast and a hike along the river, the girls settled once more to their study, which was completed in the afternoon.

The rest of the afternoon and the evening were spent in making pictures, eating supper and packing.

After toasting marshmallows we sang, "Pals, Good Night."

Frances Allred, President.

Nellie Ruth Hearon, Reporter.

Out Luncheon. Associated with her are her officers. Every organization in the association should be represented by its president and officers and as many members as enthusiasm can inspire. Won't you give this work and these plans a place in your prayer time?

Every good wish as you launch out into the Extension plans.

Mrs. A. J. Aven.

### MARGARET FUND STUDENTS BY DISTRICTS

No. 1 Melvin Rowe, 633 Merrick Street, Shreveport, La.

No. 2 Florence Anderson, Limestone College, Gaffney, S. C.

No. 3 Ruth Anderson, Limestone College, Gaffney, S. C.

No. 4 Maribelle McCrea, 458-24th St., San Bernardino, Cal.

No. 5 Charles Leonard, Wake-Forest College, Wake Forest, N. C.

No. 6 John Rowe, Baylor University, Waco, Texas.

No. 7 Beth Ingram, Shreveport, La., 524 Boulevard.

No. 8 Estella Ginsburg, 70 Haven Ave. Apt. 6, New York City.

Baptist Compound, Pao Shing Rd., Shanghai, China, Aug. 2, 1932.

Dear Friends Back Home:

Greetings! and every good wish for you in these distressing times of turmoil, financial difficulties and worry. III John 1:2. As the days go by more and more precious is Phil. 4:6, 7 to me. In the smallest details of my "up and down" life, I try to cast my care upon Him who has asked to bear it and I have in a wonderful measure His peace.

After almost six months of refugeeing, we have moved back home and it is good to be here. Concerning the war, it was terrible in the extreme, yet God very graciously protected us and our property from destruction. We felt led to move to the house next door to Miss Kelly in Frenchtown the afternoon before the Japanese entered Chapei, the section where the Baptist Compound is located, and we get in the Concession gates half an hour before they were closed. There was pandemonium along the streets. The Tiptons and Mr. Blackman, Mildren and her amah who were returning from school and could not get home, and our family was in the city, while the Bryans, Miss Bryan, Mrs. Blackman, Miss Hundley, and the Brittons were left on the campus five days with the fighting going on between. No person was hurt on our campus though many shells fell and a number were killed in our immediate vicinity. Our school buildings, pastorium and church were struck by big shells and much damage was done but our missionary homes suffered little. Our home had five bullets enter it in various places. Compared with other schools in the fighting area, we had no loss; five or six large Chinese schools were practically razed to the ground. Only the entrance of the new Union Bible school at Kiankwan was left. Dr. Bryan, Mr. Blackman and Mr. Ware have been working for some time, repairing fences, roads and buildings. Grace and the Cantonese churches were in the thick of the battle but were kept by our Father with only windows broken, equipment stolen and minor damages. The church at Kating was occupied by the Japanese, and doors and windows removed. The little new

(Continued on Page 5)



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P. I. LIPSEY, Editor

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## East Mississippi Department

By R. L. BRELAND

### Yalobusha

This is the name of one of the  
good counties of our state. It is an  
Indian name meaning "tadpole place,"  
a place of many tadpoles. But today  
this county is the place where many  
fine people live, many of them Bap-  
tists. This article is to tell of the  
recent meeting of the Yalobusha  
Baptist Association which was held  
with Clear Springs Baptist Church,  
Sept. 7 and 8, 1932.

On the first day we had the larg-  
est crowd attending that I have  
seen at a county association in many  
months. Not nearly all could get in  
the church building. The crowd was  
not so large the second day, but  
plenty to fill the house. The church  
and community cared for these large  
congregations in a fine way. There  
was plenty to eat and to spare. The  
order was fine. Not one thing hap-  
pened to mar the solemnity and the  
joy of the occasion. The session  
was a splendid one marking some  
progress and all were cheerful and  
hopeful as to the future.

Brethren G. E. Denley, T. T.  
Gooch and C. M. Williams were re-  
elected moderator, clerk and treas-  
urer respectively. Several of our  
state workers were present during  
the session. The first day Dr. R. B.  
Gunter brought a splendid message  
on the Cooperative Program, and  
Dr. P. I. Lipsey, editor, brought a  
splendid message on publications,  
specially emphasizing The Baptist  
Record. He carried away several  
dollars for new subscriptions. The  
last day we had Rev. N. S. Jackson,  
state Superintendent of the Anti-  
Saloon League, present. He made an  
inspiring and encouraging address  
on prohibition. The people were in-  
terested and gave evidence that the  
majority of our people back in the  
rural districts are still true to the  
present laws and want them enforced.  
Some of our "soggy" politicians  
who have betrayed the people on  
this question are going to get the

surprise of their life some of these  
days when voting time comes. So  
mote it be—which means "amen."

The various reports were well  
prepared and fittingly discussed.  
The woman's report and the report  
of Mrs. J. W. Brown, Associational  
Superintendent of the county, were  
read and discussed by the women  
largely. Mrs. Vira Rice was present  
the first day but could not be pres-  
ent when the discussion of this re-  
port was under discussion.

Among the visitors were Rev. S.  
H. Shepherd, wife and girls from  
Panola; Rev. J. R. G. Hewlett and  
Mrs. Rice, from Tallahatchie; Dr.  
R. B. Gunter, Dr. P. I. Lipsey and  
Rev. N. S. Jackson, from Hinds-  
Warren; Mr. Gayle Holcomb, of  
Lafayette. Each of these rendered  
valuable service.

The association voted to meet  
next year with Sylva Rena Baptist  
Church, seven miles west of Water  
Valley, on Wednesday following the  
first Sunday in September, 1933. All  
present went home encouraged and  
with a resolve to make the coming  
year a better one in the Lord's work,  
and feeling glad that they had been  
permitted to come to Clear Springs.

### NOTES AND COMMENTS

Pastor J. M. Metts is doing the  
preaching and Bro. Gayle Holcomb,  
of Oxford, is leading the singing  
in a good meeting at Camp Ground  
Baptist Church, near Water Valley,  
at this writing.

Pastor J. L. Vinson, of Oxford,  
closed an old-fashioned shouting re-  
vival out at Fellowship Baptist  
Church, eight miles from Coffeeville,  
last Sunday night. He was assisted  
by Rev. J. L. Reese, a local minis-  
ter, and Rev. J. L. Champion, of  
Pontotoc. Sixteen were added by  
baptism and four waiting baptism.  
Many were renewed in the Christian  
life.

The week before Pastor Vinson  
and Bro. Reese held a great meeting  
at Turkey Creek Baptist Church,  
just over in Calhoun County, where  
some twenty-five were baptized.  
These meetings, and some others  
that we have heard of, make us  
think of old times when people got  
happy at church and did not care  
who knew it. Perhaps the good old  
revivals are coming back. May it be  
so.

All were glad to have Rev. Henry  
Shepherd and his splendid family  
at the Yalobusha Association. He  
was reared in this county, has held  
several pastorates in the county, is  
pastor of one church here now and  
held several successful revivals in  
the county this summer. He is  
greatly loved by the people here.

Pastor N. G. Hickman, the splen-  
did pastor of Winona, has kindly  
and cheerfully consented to take  
the Chairmanship of the Education-  
al Debt-paying effort in Montgom-  
ery County. When such influential  
servants of Jehovah are entering  
wholeheartedly into a cause it proves  
the merit of the cause. Success is on  
the way.

Once there was a family named  
Little. This family consisted of fath-

er and mother Little and twenty  
little Littles. Some one inquired of  
the father how he made a living for  
so many, and he replied: "Every  
Little helps a little." This is a fine  
maxim for our effort to raise our  
educational fund — every Baptist  
help a little.

The North Mississippi Baptist Bi-  
ble Study Assembly is to meet again  
after the summer vacation on Mon-  
day following the third Sunday in  
September, 10:00 A. M., perhaps  
with Providence Baptist Church a  
few miles east of Grenada. The pro-  
gram will be out soon. Try to be  
with us this time as we study the  
book of Revelation.

The Yalobusha County Baptist  
Association was organized in its  
present form as a county associa-  
tion in 1921, eleven years ago. Dur-  
ing all these years it has had the  
same moderator, G. E. Denley, and  
the same clerk, T. T. Gooch, and  
they have made good ones. Clerk  
Gooch has gotten the first prize of-  
fered by the Sunday School Board  
for the best minutes in the state  
several times and the second prize  
a few times. He is exacting, careful  
and painstaking in his work. These  
records speak well for those two  
fine brethren.

During the eleven years of this  
association the following ministers  
have preached the annual sermon,  
some preaching it twice: H. L. John-  
son, P. I. Lipsey, J. R. Sumner, R.  
L. Breland, J. G. Lott, L. E. Roane,  
J. M. Hendrix, J. M. Metts, J. H.  
Page and J. W. Field. Two of these  
old worthies, Brethren Johnson and  
Sumner, have gone to their rewards.

An unusual thing happened at the  
association: There were three Con-  
federate soldiers and one widow of  
a Confederate present. These were  
Brethren J. J. Gillon, J. E. Scrivner,  
Mr. Edwards, and Mrs. Denley,  
mother of Moderator G. E. Denley.  
These old soldiers and their wives  
will all soon be gone, and when they  
are it is doubtful that we will ever  
see their like again.

### KINGDOM NEWS

By C. S. Wales

Ashland Baptist Church (Benton  
County), reports a great revival  
and a good ingathering. The preach-  
ing was done by the pastor, Rev.  
J. W. T. Siler of Chalybeate, Miss.  
There were twenty-three additions,  
twenty-two of these being for bap-  
tism. The church was greatly re-  
vived, and new interest manifested  
in many ways. Bro. Siler is a new  
man in this part of our state, but  
already he is proving himself a  
very valuable addition to the work-  
ers of this section.

Rev. Siler is also pastor at Provi-  
dence (Tippah County), where he  
held his own meeting with good re-  
sults. There were twelve or fifteen  
additions, most of them for bap-  
tism.

Rev. Percy Ray, pastor at Tiplers-  
ville church (Tippah County), seems  
to be doing a really great work. The  
preaching in the revival there was  
done by Rev. O. C. Rainwater of  
Jackson, Tenn. There were eigh-  
teen additions, seventeen of these  
being for baptism. The people who  
attended were delighted with the  
preaching done by Bro. Rainwater.

Mantee church where Rev. C. H.  
Frye is pastor, and did the preach-  
ing, reports an exceptionally good  
meeting with eight additions for  
baptism, and a real spiritual revival  
among the members of the church.

Chaplain S. V. Gullett of Blue  
Mountain had Rev. C. H. Frye also  
of Blue Mountain with him at  
Hickory Valley, Tenn., where Bro.  
Gullett has been pastor for some  
time. They report a fine meeting  
with eight for baptism. These two  
brethren make a fine team in the  
Lord's work.

Young Bro. Carroll Landers of  
Blue Mountain assisted his father,  
Rev. J. A. Landers, in a meeting at  
Pleasant Hill (Union County), in a

(Continued on page 13)

# 666

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## Baptist Sunday School Board



## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR SEPT. 18, 1932

Prepared by  
L. D. Posey, Jena, La.

Subject: The Report of the Spies.  
Golden Text: The Lord is the strength of my life; of whom shall I be afraid? Psalm 27:1.  
Scripture for study: Num. 13:1-3, 25-33; for supplemental study: Num. 11:1 to 14:45, and Deut. 1:19-40.

Time and place: B. C. 1497, at Kadesh-barnea, just south of Canaan.

#### Introduction

If the students of this lesson really want to get the matter in mind intelligently and permanently, it is positively necessary to study all the supplemental scriptures indicated for that purpose. By doing so, it will be seen that between the time of leaving Mt. Sinai, and the lesson for this date, several things had occurred. The people sinned against the Lord, and He sent fire among them. Then Moses complained of the great burden upon him, and the Lord had him appoint seventy elders to share the responsibility and assist him, thus setting aside the worldly wisdom of Jethro, who was evidently the brother-in-law of Moses. See notes on last week's lesson. Again the people longed for the fleshpots of Egypt, and the Lord sent quail to eat until they were thoroughly sick of flesh for food. Next came the murmuring of Miriam and Aaron against Moses which brought Miriam's tragic experience with leprosy. All these facts should be thoroughly learned by studying them in the scriptures indicated.

#### The Lesson Studied

By a comparison of dates, it will be seen that in a little less than two full years after the exodus from Egypt, the Jews were standing on the border of the land of promise, fully equipped with the moral and ceremonial laws; with the tabernacle completed, the high-priesthood established and the first highpriest consecrated. In short, they were in every way a prepared people for a prepared country.

Furthermore, by reading the first chapter of Deuteronomy, it will be clearly seen that it was not the original purpose of God for them to send spies into the land; but that He yielded to their request, and let them have their way to their eternal sorrow and disgrace. Some in their readiness to shield the Jews in their lack of faith, have reasoned that the years of wanderings with the battles they had to fight, were necessary to cement them together and make them ready to conquer the inhabitants of the land when once they should enter. But God does not have it so recorded. He was as well able to fight their enemies with rain, hail and fire then as many years later, He fought against Citera when De-

borah and Barak were His human agents.

We should also remember that the walls of Jericho were not beaten down after the Jews had learned how to use battering rams, and turned their power against those walls, but by the blasts of the simple rams' horns bugles. That He would have failed His people in the hour of their need, had they gone forward without the forty days delay caused by the spies investigations is unthinkable. The truth is God's entire program with His people, both is Israel before Christ and in the present Gospel dispensation, is one which requires blind faith in Him upon the part of His people. By that statement, I mean we must trust Him when it is humanly impossible to see how that faith can be rewarded. That it is the case in the plan of salvation. It is humanly impossible to see how the death of Jesus nearly two thousand years ago can save a sinner now. But God knows how it can be done, and requires us to believe it simply because He has promised it. Until the sinner does that as his part and trusts God to do His part, there is no salvation. But the moment he does do so, the whole act of salvation is completed. In the case of the Jews in our lesson, they failed to exercise blind faith and go on, trusting God to do what they could not. He permitted them to have their way, and send their committee which brought back a divided report, which resulted most disastrously to them.

Passing from the time of this lesson to the present date, like causes produce like effects. We have the New Testament with full instructions as to what to do, and how to do it. We also have the Holy Spirit as an infallible guide. Instead of using God's ordained manner of procedure, both churches and denomination appoint committees that usually bring in divided reports. Then the trouble begins. As churches we are tolerating almost everybody and everything in our membership, and as a denomination we are on the rocks and the breakers increasing. Just this morning, Aug. 25, I have learned that we raised but little more than half the amount asked for missions in the Emergency Campaign. My church gave 20 per cent more than the amount requested, and we did it on God's plan. To me it teaches that until we get back to God's plan we may expect failure.

As Democrats and Baptists, we are strong on majority rule. But does majority rule mean right rule? In the lesson before us, the Jews had gone away from God's leadership, and the vote stood ten wrong against two right. That would make, I suspect, a pretty fair average now. Unwittingly we have read into the New Testament what is not there. In the days of the apostles, when the New Testament was in

the making, the Holy Spirit was the leader. Comparatively few unsaved people dared align themselves with the churches. The really saved, then as now, followed the leadership of the Holy Spirit; therefore, it was HOLY SPIRIT RULE, and not majority rule. When we get back to that we will be on safe ground.

In practical effect there was just one difference between the report of the majority and that of the minority in the lesson for this date. Both reported the great possibilities of the land and the great difficulties to be encountered in occupying it. Then where the difference? The majority thought in human terms, but the minority thought in Divine terms. One reckoned without God's help, and the other with His help. "With God all things all possible." But when they had spent forty days investigating, they found nothing more than God had already told them. God always reveals all there is to be known.

One lesson here in passing is, that other people estimate us about as we do ourselves. If we regard ourselves as grasshoppers by comparison with a work to be done, that will be the way others will appraise us. Until we have an humble faith in ourselves as servants of God, able under Him to do great things, we are defeated before we begin. Now hold your breath while I say that until the young man or woman puts an estimate upon himself or herself as being above doing certain things, others are not likely to esteem them very highly.

Our final lesson to be learned from this Jewish incident is, that unless God is going with us, we had better not start. The tuning of the instruments is the main part in the musical program; so time spent in learning the will of God in any matter, is most important of all. That could have been done in much less than forty days had God been properly sought. Each student can make the applications to present conditions and his own life.

#### —BR— LONGTOWN

The church at Longtown is rejoicing over a good revival which began the second Sunday in August. The Rev. L. S. Cole of the First Baptist Church of Marks did the preaching. He preached the pure and undefiled religion. Get it, and then live it. A more consecrated man we have never had with us than Bro. Cole. He won the love and esteem of all who heard him preach. The result was three for baptism and two by letter and the church greatly revived.

We thank God for sending Bro. Cole to us and our prayer is that God may bless him, in his every effort for the right.

—Longtown Baptist Church.

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Presenting—AN IMPROVED CONTAINER THAT PROTECTS THE MEDICINAL POTENCY OF NATURAL HERBS USED IN THE ORIGINAL AND GENUINE **RED CROSS LIVER MEDICINE**



#### GREENWOOD

I am very sorry to announce that I am giving up my work with the Second Baptist Church about Oct. 1st. God has abundantly blessed us in many ways. In the past few months we have received into the church over fifty new members. Our people have also suffered many things. The great flood and the great depression struck them a hard blow. I have had to draw on private funds to stay on the field as long as I have. I am glad I was able to do this and only regret that I cannot continue to do so until times get better. If there is a place somewhere in the great "harvest field" where the Lord has need of me I am ready. If not I will engage in some other kind of work.

Having been raised and educated in another denomination I am not very well acquainted with our Mississippi churches. However Dr. Harvey, pastor of the First Church at Hattiesburg has kindly consented for me to use his name as reference. Dr. W. E. Farr, of Itta Bena, has also kindly promised to speak a word for us. Bro. Farr is mediator of our association.

A. R. Adams.

The church and the home working together for the child. Home Co-operation Week—October 16-24.

**DODD COLLEGE**  
Shreveport  
LOUISIANA  
A Standard Junior College for Girls  
Buildings and Equipment New, First Class, Fire Proof. Faculty all M. A. or better. (No student instructors). Small Classes, Personal Attention, Highest Academic Standards. Music, Fine Arts, Physical Culture, Religious Education, Health Conditions Unexcelled. Lovely City of Cultural Opportunities. Catalogue Viewbook Free. M. E. DODD, LL.D., President.

**Capudine**  
best for **PAIN**

because—

1. It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.



## WET DAILIES

(Mr. Richard E. Davis is editor of the Bolivar Commercial of Cleveland. He is an able leader of the dry forces in the state. We take pleasure in reproducing this a recent editorial in his paper.—Ed. Record).

No doubt the public frequently wonders why the big dailies in many of our cities are so wet.

The reasons, of course, are various. Some of them have always been wet, some have recently been acquired by wet owners, and some have suffered such a loss in recent months in advertising revenue that they are willing to take up almost any cause that promises funds for the "ad alley." We doubt if any considerable number of them is wet from principle.

Consider the Canadian-owned Commercial Appeal, for instance. Its financial troubles date from its sale for a fabulous sum to the Luke Lea-Rogers Caldwell interests. Failing to realize a return on the unreasonable amount at which it was capitalized, and owing large paper bills, it was thrown into a receivership in favor of the Minnesota & Ontario Paper Co., under whose management it is now operated.

This company wants revenue, and it not particular as to how it gets it. Its viewpoint is different from ours, especially regarding the liquor question. If it happens to have an editorial force at variance with the revenue department, the editorial force must change.

There are indications that this very thing has happened. For some years George Morris has been the chief editor of the Commercial Appeal. Under his management, it was strictly a dry paper. A few months ago it was given out that Mr. Morris was ill and off on a vacation. During that time the paper's policies changed from dry to wet. Later it was announced that Mr. Morris had resigned. No reason was assigned, but editors and others over the Tri-State have suspected that it was because Mr. Morris found that he could not conduct the editorial affairs of the paper "untrammeled," as one Mississippi editor put it.

Now the Commercial Appeal is under the guidance of one Mr. Flip-pin, who knows his master's voice. He certainly writes them "to order." But the advertising revenue's increase under his management is not apparent to the casual reader of the ads, although, of course, there may be revenue coming in that does not call for display ads, labeled as such.

An investigation into the financial affairs of some of our big wet dailies ought to prove interesting.

The wet forces have been raising millions of dollars recently to carry on their campaign. Where have they been spending it?—Bolivar Commercial.

—BR—

The biggest problem of the Sunday school is to secure the backing of the homes. Solve it in the beginning of the Sunday school year. Observe Home Co-operation Week—October 16-24.

## TWO KINDS OF GOSPEL

There are two kinds of gospel being preached in the world, viz: "The gospel of Christ" and "another gospel." The other gospel is not another but is a perversion of the gospel of Christ. The advocates of this perverted gospel preach a partial gospel, that is: The forgiveness of sins through faith in Christ, and final salvation at the end of a righteous life, to those who accept Christ as their personal Savior. They hold that salvation is a long drawn-out process; that people begin to be saved by faith in Christ, but are not completely safe until the end of a successful life. They also hold to the doctrine of falling from grace, because they believe that salvation depends partly on the way people live, and naturally and logically they conclude that men are not saved once for all, and eternally safe every moment thereafter, when they accept Christ, but only partially saved and their future conduct will determine their eternal destiny.

The promoters of the true gospel of Christ set forth salvation from sin in its every sense, viz: Salvation from the penalty and curse of sin, and salvation from the power and dominion of sin. We hold that when a man accepts the Lord Jesus Christ as his personal Saviour—not when he professes to, but when he actually does—that he is saved on the spot instantly; that all his past sins are forgiven; that he is justified from all sin past, present and future; that he has the righteousness of God imputed unto him; that all his sins were imputed to Christ, and atonement made for them with His blood; that he is not only saved at the moment he accepts Christ, but that he is perfectly safe every moment thereafter unconditionally; kept by the power of God; born of the Spirit; a new creature in Christ; an heir of God, and a joint heir with Christ. And furthermore we hold that the apostasy of a child of God is impossible; that even though he may be tempted and led into gross sin, as was David of old and Peter; yet, his sins are not to condemnation, but that God will visit his sins with stripes, with the rod of chastisement, but will not utterly forsake him for any thing, by any means, for any cause.

Here I may differ with some of my brethren, but I believe that all who hold wholeheartedly to the perverted gospel, as mentioned first in this article, are deceived into believing that they have some sort of claim on the Lord Jesus Christ while they are really unbelievers and lost.

Why do I believe that? It is because that upon confession out of their own mouth, from their own lips, they have not trusted Christ for ETERNAL LIFE and SALVATION, and He has no other kind to offer. Therefore, they have trusted Him for nothing.

The Christ of the Bible saves men from ALL sin.

—J. E. Heath.

## MOTHER BERRY

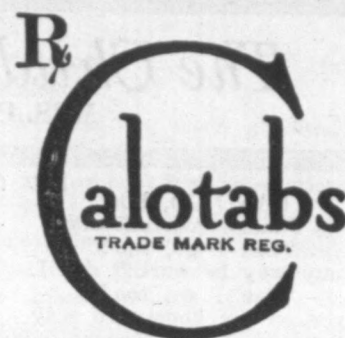
Next September, Mother Berry of Blue Mountain College will begin her sixtieth consecutive session, the only person on the official staff who has never missed a single month of service since the founding of the institution in 1873.

Though only twenty-two then, she revealed rare understanding in dealing with young college women. She entered fully into their personal problems, their hopes and ambitions, and she soon established for herself a reputation for wisdom, democracy and common-sense Christian living.

That opening session, fifty-nine years ago, Mother Berry determined to make it possible for worthy young women of limited means to procure collegiate culture. All through the years, she has pursued this same fine policy. Hundreds of poor girls have come hoping for sympathetic understanding and encouragement and have gone away with blessings on their lips for Mother Berry.

Next November, she will be eighty-two. Simple and cheerful living, interest in others, and keeping too busy to grow old through the years, Mother Berry has escaped the wrinkles of heart and brain, and is as full of optimism and enthusiasm as one of her own light-hearted students. She is devoting much of her time this summer trying to work out ways and means for aiding girls to make their way through college. She recognizes the scope and ravages of the present economic depression; but having lived through four-score years of sunshine and shadow, she has an abiding faith in the final outcome of our struggling civilization, sure of the future of Blue Mountain College, sure of the future of our stricken country and sure of the future of the young womanhood of the world, in spite of the grilling tests now trying the mettle of the youth of this generation.

Mother Berry remembers vividly the storm and stress of the Civil War and reconstruction and the previous economic depressions through which she has seen this country struggle up to ultimate triumph. She is sounding clear notes of courage and optimism, and her voice is



**For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever.**  
**10¢ and 35¢ at dealers.**

ringing out through the lives of her former students who are living the creed that she taught them.

Mother Berry believes that our colleges, our enterprises and our governments must all get back to simpler and saner principles of life. She maintains her own quarters in the dormitory dedicated to the housing of the self-help students of Blue Mountain College, and she takes all her meals in the dining-hall of these fine, brave girls.

Mother Berry is laying her plans for the best year in her whole splendid tenure; and when Blue Mountain College begins its sixtieth session in September, she will be the central figure on the campus, mothering her daughters with poise, wisdom and alertness just as she did that opening session fifty-nine years ago.

Mother Berry has seen the old-fashioned college girl become only a beautiful tradition. She has shared the series of triumphs and defeats through which this section has journeyed. She has seen Blue Mountain College swept by fire, tried by hard times, and refined through the checkered experiences. She has largely contributed to its triumphs.

David E. Guyton.

—BR—

"Here's a ticket fer th' conjurin' show, Maggie. When he comes to that trick where he takes a teaspoon o' flour an' one egg, an' makes twenty oam'lettes, watch verra closely!"—Sydney Bulletin.

—BR—

"Save the child of today, and you save tomorrow's day." Observe Home Co-operation Week—October 16-24.

## Under New Editorship

Beginning with the October issue, the  
Missionary Journal of the Southern  
Baptist Convention

## Home and Foreign Fields

will appear under the editorship of  
John L. Hill, Book Editor of the Baptist  
Sunday School Board, presenting a number of new features in attractive style.

Send 10c in stamps for October number and you will want to become a regular subscriber at \$1.00 per year.

**Baptist Sunday School Board** 161 8th Ave., N.  
Nashville, Tenn.



## The Children's Circle

MRS. P. L. LIPSEY

### CAN I GO, TOO?

This is Janet's constant cry:

"Can I go, too?"

"On my way to work!" say I.

"Can I go, too?"

"Maybe on my homeward way

I'll stop and see the Browns today."

And little Janet's sure to say:

"Can I go, too?"

All day long we hear her shout:

"Can I go, too?"

Every time we venture out:

"Can I go, too?"

Weddings, funerals, dinners, teas,

When our outer wraps she sees,

Little Janet starts to tease:

"Can I go, too?"

"Where you going?" and we tell.

"Can I go, too?"

"Stores where things are kept to sell."

"Can I go, too?"

"Barber shop, I won't be long!

Jail to help a boy gone wrong."

This in Janet's constant song:

"Can I go, too?"

Strange the house did we not hear:

"Can I go, too?"

Sweet it falls upon the ear:

"Can I go, too?"

Happiest grown-up folks are they,

Who when'er they start away

Have a little girl to say:

"Can I go, too?"

—Edgar Guest.

My dear Children;

As my last two letters were descriptions of visits to interesting places, I think that today we will talk together a little about matters that concern us.

I have had some good letters from you since I have been here, but not very many. Two of the Jeannie Lipsey Clubs have reported, and Lura Clark has sent a larger contribution from her's than usual. I think I have also received from the Junior and Intermediate Unions of Mountain Creek Baptist Church a gift of \$2.00, and that has made me wonder if they would not like to be a Jeannie Lipsey Club and send a set sum each month. Ten cents each from ten members would make a dollar a month, or ten cents each from twenty members each month would make two (\$2) dollars. It seems to me that Ernest Clark is a member of this church, and one of these unions. Is that true, Ernest? If he is, I hope he will look into this for us, and perhaps they will form a club and appoint a leader to collect the money each month. T. W. Barron, Jr., might have this in charge, if they liked the idea of having a club. Anyhow, we are certainly mighty obliged for the \$2.00 already sent us.

I have had orders for eight (8) buttons lately and have used up all I had, and ordered several days ago another supply which ought to be here in a day or two.

I think I have our B.B.I. amount for Dr. Hamilton, but we are falling down somewhat on the Orphanage \$10.00. Have you noticed in the papers lately that "times" seems to be getting a little better? We must do the very best we can for our causes. Won't you?

With love,

Mrs. Lipsey.

### BIBLE QUESTIONS NO. 11: SEPT. 15TH

The Unmerciful Servant:  
Matt. 18:21-35

1. If we forgive a person seven times how do we feel about it, mean or pretty kind?

2. Yet how many times did Jesus say we must forgive?

3. Do you think He meant exactly that number of times and then stop, or forgiveness as often as it was asked for?

4. If a talent was worth \$1,000, how much did this man owe his master?

5. Read verse 27: Who is it who treats us in just this way?

6. If a "shilling" in the story was worth about 17 cents, how much did the second servant owe his fellow servant?

7. If we have been forgiven a great debt by our Saviour's death, should we not be willing to forgive and treat with kindness our fellow-men?

8. Read carefully Matt. 6:14, 15.

### BIBLE STUDY NO. 8

Luke 12:13-21

Jesus was talking to a company of men. He told them this parable:

Once a rich man had fields of grain so plentiful that his barns would not hold them. He said, "I will tear down my barns and build larger." Soul, you are going to have goods laid up for many years in plenty. Take your rest, eat and be merry. God called him a fool. That night he said the soul would be required of him. The man laid up treasure for himself but not for God.

Lura Clark,  
Wesson, Miss.

Star, Miss.,  
Aug. 25, 1932.

Dear Mrs. Lipsey:

You will find enclosed \$2.00 from our Junior and Intermediate Unions of the Mountain Creek Baptist Church, for the Orphans.

We want you to use this money as you think best.

We send love to each of you and may God's richest blessings rest upon you all.

T. W. Barron, Jr.,  
Junior Secty.

Thank you for the good contribution and think I shall divide it between our two causes. I send my regards to every one of you.

Wesson, Miss.,  
Aug. 23, 1932.

Dear Mrs. Lipsey:

School starts next Friday afternoon. I will be in the fifth grade, my little brother will be in the third and my little sister just starting to school. We will go to school at Strong Hope. I am eager for it to start.

I have been going to revival meetings; three right straight along without missing a service. Many people were converted.

Enclosed you will find \$2.00 for Jeannie Lipsey Club No. 3; and Bible Story No. 8.

Lovingly,

Lura Clark

I can see you in my mind's eye in school today, Lura dear. It seems that nearly all children are anxious for school to begin. Thank you for the Bible Study, and the remittance for Jeannie Lipsey Club No. 3.

### THE SUMMER'S WORK

After ten weeks of special effort, it is a pleasure to give something of the results of the work. The first three weeks were given to Daily Vacation Bible school work at Bunker Hill and Ebenezer churches. The attendance was fine and the results very satisfactory. Then six weeks were given to evangelistic services. During this time we were delighted to have the help of Pastors W. C. Howard and F. M. Purser at

Ebenezer and Bunker Hill respectively. These brethren rendered faithful service and the Lord honored our efforts with the salvation of some thirty-five souls, the coming of some ten or twelve by letter, and the genuine uplift of many of our people. In addition to his preaching brother Purser taught a class in training in the Baptist spirit.

It was my privilege to work with Pastor L. E. Horton at White Bluff in Marion County, with Pastor S. A. Williams at Smyrna in Copiah, with Pastor J. L. Watts at Clear Creek, near the line of Marion and Lamar Counties and with Pastor J. B. Quin at Society Hill and Hathorn churches. Society Hill and Hathorn combined for their meeting, having services at one each morning and at the other at night.

Two special features of each meeting were a collection for the Home and Foreign Mission drive and a class in Bible study and story telling for the Primaries and Juniors.

The pastors mutually excelled in their consideration of the visiting preacher and their congregations readily followed the fine example. God looked with favor on this co-operation and gave the churches many souls in salvation and a joyous purpose to live more earnestly for Him.

The last week was spent with the church at Madison Station. The community had already enjoyed a gracious meeting in which Pastor Abel of Meridian did the preaching and Bro. Posey of Jackson led the singing. The pastor was unable to be in that meeting, so it was arranged for him to conduct a week's study course in the Sunday School Normal Manual. We had a good large class and all did faithful work. Fourteen will receive the normal diploma at our next regular service, while the members of the B. Y. P. U. will receive the seals for that work.

Three were baptized and two were received by letter as the result of the previous meeting.

Many blessings came to preachers and people during these weeks of service that can not be tabulated. For all these we are grateful to God and we turn to our regular work with a renewed determination to make our time and talents count for most in the Master's service.

Praying God's richest blessings upon every reader of these lines and upon all His workers, I am

Yours in Christ,

Bryan Simmons.

### HILLMAN REDUCES PRICE

For years Hillman has been one of the least expensive colleges for girls in Mississippi. Since the recent catalogue was published, a reduction has been made in the price of board for next session bringing the present cost down near pre-war prices. Hillman not only offers credits which are worth par but offers other advantages which are worth more than credits.

Where can finer opportunities for religious training be found than in this denominational center. Where can more ideal social life be found than in this community where Hillman and Mississippi Colleges have worked side by side for nearly a century?

What other college town can offer such advantages as the cultured Clinton?

Hillman girls and patrons believe in Hillman.

Write for information.

M. P. L. BERRY, President  
Clinton, Miss.

### DAILY VACATION BIBLE SCHOOL COMMENTS

We have closed a Daily Vacation Bible school in our church which was in session for two weeks. I find this to be a great work and wish every church could have one. Our enrollment was eight teachers and about sixty pupils.

One remarkable part of the work is that the interest grows stronger as the school goes on. Our school was in session August 15-28, even though June is recommended as the best month. The Daily Vacation Bible school affords a type of teaching that is needed. The drill work is purely in the Bible.

Richard H. Campbell, pastor  
Wiggins Baptist Church

### DAILY VACATION BIBLE SCHOOL COMMENT

This is the first D. V. B. S. held in our town. We are having good co-operation among our town folk. The teachers are giving unstintingly of their time and energies for the success of the school. The parents seem very grateful for their children to have such opportunity. The average is exceptionally good.

Friday at 10 A. M. we will have our commencement exercises. The program consisting of songs, Bible drills, stories, demonstrations and granting awards.

Wish you could peep in on our school. We are having wonderful times together. Our Junior Japanese tea party yesterday was a great success.

Mrs. Roy M. Lewis,  
Artesia, Miss.

## The Braughon School of Commerce

(Under New Management)

Established 1905

Modern Business Training

College Trained Teachers, with Business Experience.

Tuition reduced, if enrolled before Sept. 15th.

### PROPRIETORS

O. H. LITTLE  
(6 years Head of Business Administration  
Mississippi College)

A. S. McCLENDON  
(12 Years Superintendent  
City Schools)

HARDING BUILDING

JACKSON, MISS.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### SUGGESTED PROGRAM FOR ASSOCIATIONAL B. Y. P. U.

#### OCTOBER

Theme—Better organization.

2:30—Song service. Use "Our Best," "Satisfied with Jesus," "Pray Your Troubles Away," "Footsteps of Jesus," "Love is the Theme."

2:40—Devotional, I Cor. 12:4-31, (See Page Two, B. Y. P. U. Magazine).

2:50—"The Place of the Standard of Excellence." A message by an experienced, efficient director.

3:00—"I Magnify Mine Office." By a Senior officer who magnifies his office. (See pages 3 and 13).

3:15—Special music.

3:20—Conference on "Better Organization." Divide into departments and secure capable leaders to lead in the discussion of the new standards of excellence. Have leaders emphasize the changes made also "Division One, Organization."

4:00—Adjournment.

### FULTON DAILY BIBLE READERS RECEIVE AWARDS

It is an enviable record that the three Misses Dozier of the Fulton Senior B. Y. P. U. have made. Miss Beulah Dozier has a record of eight years and receives her seal the last two years and Misses Frances and Mae Ola have a record of four years and receive the certificate and first seal. We congratulate these young ladies and hope their zeal and faithfulness to the study of God's work may inspire others to this same faithfulness.

### PICAYUNE ORGANIZES B. A. U. AND ENLARGES JUNIOR DEPARTMENT

The B. Y. P. U. work in the Picayune church moves forward in a remarkable way with pastor R. K. Corder and director Jake Mitchell leading. The Junior union has recently been divided and a Baptist Adult Union has been added. These new unions start off in a fine way with a manifested interest that apparently assures their success. A Training school is being planned for the last week in November when it will be the privilege of Miss Durscher, State B. Y. P. U. Leader, to serve this progressive church. Plans also include work in nearby churches thus making the school a semi associational B. Y. P. U. Training school.

### DIVISIONAL VICE-PRESIDENT S. L. DOBBS REPORTS PROGRESS IN HIS DIVISION

Another Associational B. Y. P. U. has been organized, this time it is Pontotoc County. Vice-President S. L. Dobbs, deeply interested, and constantly working at the job, reports, without details, the organization of Pontotoc County Associational B. Y. P. U. We will be glad to publish a list of the officers later. This gives Dr. Dobbs a completed division and now he begins work on enlisting ev-

ery B. Y. P. U. in taking a study course.

### CHICKASAW COUNTY ASSOCIATIONAL B. Y. P. U. HOLDS MEETING SEPTEMBER 9TH

An interesting meeting of the Chickasaw Associational B. Y. P. U. was held with the Houston church on the afternoon of September 9th. This meeting was in the interest of intensifying the interest and work of the Associational B. Y. P. U. and the report is that the meeting was interesting and most helpful. Dr. S. L. Dobbs, Divisional Vice-President was present and presented plans for the divisional work for the year Chickasaw County will co-operate with him in the plans.

### REPORT OF AUGUST MEETING OF THE TALLAHATCHIE COUNTY ASSOCIATIONAL B. Y. P. U.

The B. Y. P. U. Association of Tallahatchie County met Sunday, August 5th, at Paynes. The assembly was called together by the President, Mr. Robert Denman. Mr. Elton Burson, chorister, had charge of the song service, after which Mr. J. L. Hill of Webb let in prayer. Mr. Joe Flowers of Sumner led the devotional. The minutes were read by the Secretary, Mae Sheley, and approved.

The following answered to roll call: Tutwiler 22, Sumner 22, Webb 8, Charleston 7, Springhill 5, Cascilla 5, and Paynes 22.

The Assembly voted to meet at Webb, on Sept. 4th for the next meeting. The officers gave interesting reports following this.

Jack Burnett of Sumner, Eula Sheley of Charleston and Mrs. McCorkle of Springhill gave splendid discussions on Soul Winning, which was the general topic for the program.

An interesting playlet was given by Tutwiler, Mrs. Herbert Everett having charge.

The duet rendered by Miss Abbey Cole and Miss Mary Taylor was enjoyed by all.

Dr. Countess of Grenada College gave a brief talk on education. He also dismissed with prayer.

After the program the Assembly filed out into the church yard where all enjoyed a watermelon feast.

A B. Y. P. U. Training Course was conducted recently in Poplarville Baptist Church. Teachers, Mrs. J. C. Richardson, Rev. T. R. Coulter, and the pastor, Rev. J. C. Richardson. About forty finished the course.

### PEARL RIVER B. Y. P. U.

Representatives from B. Y. P. U.'s of Juniper Grove Baptist Church east of Poplarville, Henleyfield Baptist Church west of Carriere, Good-year Baptist Church, Carriere Baptist Church besides the local Unions were in attendance at a county-wide meeting of the Pearl River B. Y. P. U. Association here Sunday, September 4, at 2:30 P. M. The

meeting was held in the First Baptist Church with approximately two hundred present. The program opened with the devotional being given by Miss Josie Penton, of Picayune. This was followed by a 10-minute program by various Unions. Mr. Auber J. Wilds, of Jackson, state B. Y. P. U. secretary, was present and made a short talk giving many helpful suggestions in B. Y. P. U. work.

A report of the recommendation committee was read and adopted. The adoption of this report changes the district meeting date from the first Sunday to the fifth Sunday with each district having separate meetings. Also, changed the county-wide meeting date to an all-day meeting once a year.

The nomination committee's report was read and unanimously adopted, and election of officers resulted as follows: Rev. R. K. Corder, pastor First Church, Picayune, president; Miss Eloise Martin, Picayune, secretary; T. R. Coulter, Poplarville, vice-president, Northern District; E. C. Pigott, Rt. 1, Picayune, vice-president, Southern District.

—J. E. Formby.

### GREENE COUNTY ORGANIZES ASSOCIATIONAL B. Y. P. U.

Greene County is awakening to the realization that a fight is on, and Greene County has the material to enter the fight, brave the tide with the Spirit of Christ and give to our Greene County churches the opportunity of training services. Even though we have only a few B. Y. P. U.'s now organized we expect to fill the big command, by assisting those who need our services.

With the help of our State B. Y. P. U. Secretary, Auber J. Wilds, along with Wallace Harrell of Forrest County, we have recently organized Greene County's Associational B. Y. P. U. with the following officers:

President: Mrs. Ollis R. Saucier, County Line Church.

Vice-President: Mr. Cleburn, Leaf. Sec. and Treas.: Mrs. Clyde Powell of West Salem.

Jr.-Int. Leader: Mrs. J. W. Backstrom, Leakesville.

Pianist: Miss Daughdrill, Leaf.

Chorister: Grady Smith, Sweet Water.

Reporter: Mrs. John Minter, Piave.

Advisor: Rev. W. E. Stewart, Leakesville.

We plan to meet at Sand Hill fourth Sunday in September, 2:30 P. M. for our first associational B. Y. P. U. program and take care of necessary business. We sincerely hope each pastor, who pastors one or more of our Greene County churches will co-operate with us and help us arouse more enthusiasm than Greene County has ever before known. We want the B. Y. P. U. spizzierinkum in every Green County heart and courage to help others. Our march is forward to higher grounds in a spiritual realm.

—BR—

(Continued from page 9)

week's meeting. There were five for baptism. Bro. Carroll Landers shows marked ability as a preacher. He is soon to return to Union University, Jackson, Tenn., where he is a ministerial student.

The Tippah County Baptist Association met in annual session at Shady Grove Church Sept. the 7th. Dr. R. G. Lowrey of Blue Mountain was re-elected moderator. There was an extra good attendance, twenty-two out of twenty-four churches reporting. Most of the churches reported an unusually large number of baptisms. Bro. J. E. Byrd of the Sunday School Department was the only visitor outside the county. He made a splendid talk on the Every Member Canvass.

Dr. J. E. Buchanan of Blue Mountain preached the annual sermon, and a great sermon it was indeed. The writer has heard many associational and convention sermons; but this was one of the greatest he ever heard. Most of the churches over the county seem to be in a thriving condition. The good church at Shady Grove together with their noble pastor, Bro. J. H. Parker of Ripley entertained us in a splendid style.

President Lawrence T. Lowrey, and Business Manager J. E. Buchanan, Jr., both seem enthusiastic over the prospects of a good opening at Blue Mountain College this year. Mother Berry seems in her usual good health and well able to look after her duties as vice-president of the college.

## MISSISSIPPI WOMAN'S COLLEGE

Hattiesburg, Mississippi

NEXT SESSION OPENS SEPTEMBER 13, 1932

### INTERESTING ANNOUNCEMENTS

1. We are very happy to announce that Dr. Harry Lee Spencer, Pastor of Immanuel Church in Hattiesburg, has agreed to serve as Head of the Religious Education Department of Mississippi Woman's College for next session. Dr. Spencer will teach Old and New Testament and introduce into our course of study New Testament Greek. Associated with Dr. Spencer in this vital department of our curriculum will be Prof. Norman L. Roberts. Our pastor friends will also be interested to know that President Holcomb has voluntarily agreed to teach certain classes in Sunday School Pedagogy.

2. Prospective patrons of our Fine Arts Departments are advised that our instructors have engaged in special work in Chicago and New York this summer as follows:

Mr. Cox with Silvio Scionti in Piano and Olaf Anderson in composition.—Mrs. Cox with Louis Bachner, well known Voice Teacher of Berlin, Germany.—Miss Horne with Herbert Butler in Violin and Olaf Anderson in composition and orchestration.—Miss Boyd at Columbia University on Master's Degree with Speech major.

Total Expenses Literary Course, \$325.00—Monthly Payments Accepted Mail reservation deposit of \$5.00 to Pres. W. E. Holcomb or write L. Q. Campbell, Dean of the College.



## AFRAID OF GOD

My attention has been directed to a plea made by Miss M. M. Lackey, to each W. M. U. of this state, for a contribution of two dollars per month, to provide lunches for each of fifty-five children from our orphan's home who are now ready to enter the high schools of the city of Jackson, Miss., a privilege recently accorded them. And unless, she says, this money is contributed, it will be impossible to send these children to school this year.

Yet the superintendent, Mr. O. C. Miller, is instructed to refrain from soliciting funds other than on Thanksgiving and Mothers' day.

The home gets about three and one-half cents from each dollar given through the budget system, which small sum, is not sufficient for its proper maintenance. Hence its present financial straits.

I'm truly afraid God is withholding great blessings from our denomination because of our attitude of indifference toward these helpless little.

We may be sure that each one of us, in a degree of his ability and responsibility, is being held accountable by Him, who knows our every emotion, for our indifference and neglect of this God-given institution.

When I think of the effort that is being made (and a worthy effort too), by our denomination to raise money for our colleges, and at the same time, placing restrictions at the door of this home, thus preventing it from soliciting, even a small sum, whereby these dear children would be permitted to continue their

educational pursuits, my soul is made to fear that God in His administration of just dues, through His wisdom and knowledge, may visit the wrath of His displeasure upon us, in so much that we should fail in others of our denominational causes which we foster.

"As for me and my house," we shall make an extra effort, aside from the other causes, to help these little homeless children, who are being cared for by these people of God, Mr. and Mrs. Miller, the best they can with the limited amount allotted them for this purpose.

It appears to me we are gazing wistfully toward the great "out yonder," dreaming of spiritual wealth which we hope will come to us sometimes. When the fact is, we have a veritable gold mine, at our feet, rich in spiritual opportunities, for the advancement of God's cause, through the proper educational spiritual and religious training of these children. May He, in His wisdom, help us to do it in a great way for His glory.

Benson Box

Winona, Miss.

## PASTORS

Start the new Sunday school in your church with determined and consecrated energy on the part of every officer and teacher in your school. Conduct a consecration service for them in which you use the teacher's covenant:

To be the King's teacher means love, prayer, service, self-sacrifice. Believing that the guiding of immortal souls in the way of the Kingdom of Heaven is an end that is worthy of the BEST I have, I here-

by most solemnly covenant, as a teacher in the Sunday school of my church.

First: To ATTEND Sunday school regularly, rain or shine, hot or cold, allowing nothing but sickness or necessary absence from the city to keep me away.

Second: To NOTIFY my department superintendent the day before in case of unavoidable absence.

Third: To be PUNCTUAL.

Fourth: To give as much time as necessary, through the week, for careful PREPARATION of the lesson.

Fifth: To bring OFFERING each Sunday.

Sixth: To CO-OPERATE in all the exercises of the department and all the plans of the superintendent.

Seventh: To be, if possible, a REGULAR ATTENDANT at the teachers' meeting.

Eighth: To give all the time that I can to VISITING my pupils during the week, and to getting in touch with the ABSENTEES each week.

Ninth: To PRAY for the Sunday school in all its departments, for all officers and teachers, for the children and the homes from which they come. I will also pray for the indwelling and guidance of the Holy Spirit that He may speak through my lips.

With the help of God, I will faithfully keep these promises.

## "DON'T FOOL YOURSELF"

There are so many people who fool themselves and do not realize that the joke is on them. It was my privilege to go into a good many homes this summer during revival meetings. Upon one occasion I visited a home and noticed that four or five Bibles were placed very neatly upon a table. Other religious literature was within easy reach of the eye. It so happened that I went to the home again. The good people were not expecting me. In place of the Bibles being placed neatly upon the table a deck of cards could be seen in their stead. The lady with an apology and with much embarrassment removed them. People will do things under cover and then ask the preacher if it is wrong to do them.

In another home where I was invited, I noticed some cheap literature scattered about. It was quickly removed.

Some Christian people do things that are very unsightly and think they are fooling the preacher, when they are merely fooling themselves. It's like the case when Andy and Bull-Neck-Moose-Face were wrestling. They were so entangled that Andy, thinking he was biting Bull-Neck-Moose-Face's big toe, was just biting his own. Christian people think they are biting the preacher's toe and it's their own. Don't fool yourself.

Arthur Frye,

Blue Mountain, Miss.

## GOOD SUMMER'S WORK

It has been my privilege to preach in seven meetings this summer, and I have enjoyed them all to the fullest.

I preached in my own meetings

at Taylorsville, Summerland, Fellowship, and Leaf River. I helped Pastor J. W. Weathersby in the Calhoun church at Hot Coffee, and Pastor A. S. Johnston at Liberty. Then I spent one week in North-east Mississippi with Pastor J. C. Graham and his people at Tilden, Itawamba County.

At the close of the meeting at Liberty, since Brother Johnston was giving up that work when he moved to Hattiesburg, the church honored me by calling me as pastor.

The Lord has blessed my efforts during these weeks of meetings, and I rejoice in being used of Him to win the lost and build up the saved. There were 81 additions by baptism, and about half as many by letter, and I pray that the influence of these revivals will be felt in all the churches throughout the months to come.

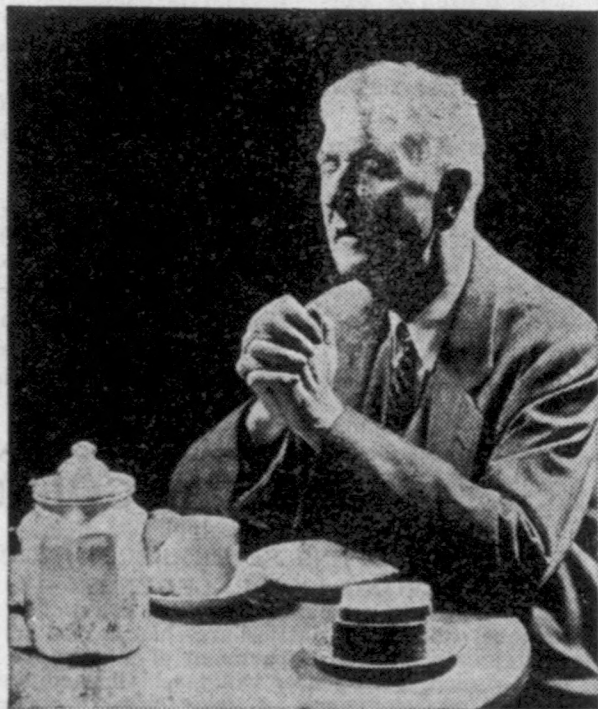
Yours in Christ,

Wm. Lowrey Compere  
Taylorsville, Miss.

## OAKLAND REVIVAL

Our meeting with the Oakland church began on the third Sunday in August and ran through the fourth Sunday. This was said by many to be the best meeting that the Oakland church has had for a number of years. There was a deep spiritual atmosphere from the beginning which grew as the meeting continued. The church was greatly revived, and sixteen members were added to the church. Six of these were by baptism. At the request of the church the pastor did the preaching. His son Paul had charge of the singing, with Mrs. H. A. Adcock at the piano. We praise the Lord for His wonderful blessings. Pray for us.

J. H. Page.

THE AGED MINISTER'S MUTE APPEAL  
NOT TO CHARITY BUT TO LOVE

Shall the already reduced stipends of our aged ministers and widows be again curtailed this fall until the fund is replenished? The Relief and Annuity Board cannot continue to pay benefits in excess of its income. Contributions are now sadly deficient. Receipts for first eight months of year only \$42,000. We have paid in Relief Benefits during same period \$74,000. We are due to pay \$26,000 more by December 1st. Will not Southern Baptists Supply this need?

THE RELIEF AND ANNUITY BOARD OF THE  
SOUTHERN BAPTIST CONVENTION  
1226 Athletic Club Building  
DALLAS, TEXAS

THOMAS J. WATTS, Executive Secretary

Church  
Officers!

Now's the time to check up  
on your requirements for

Promotion Day Bibles  
and Certificates

(Write for "Promotion Day Pamphlet")

Next Year's Church  
Envelopes

(Write for Church Envelope Price List)

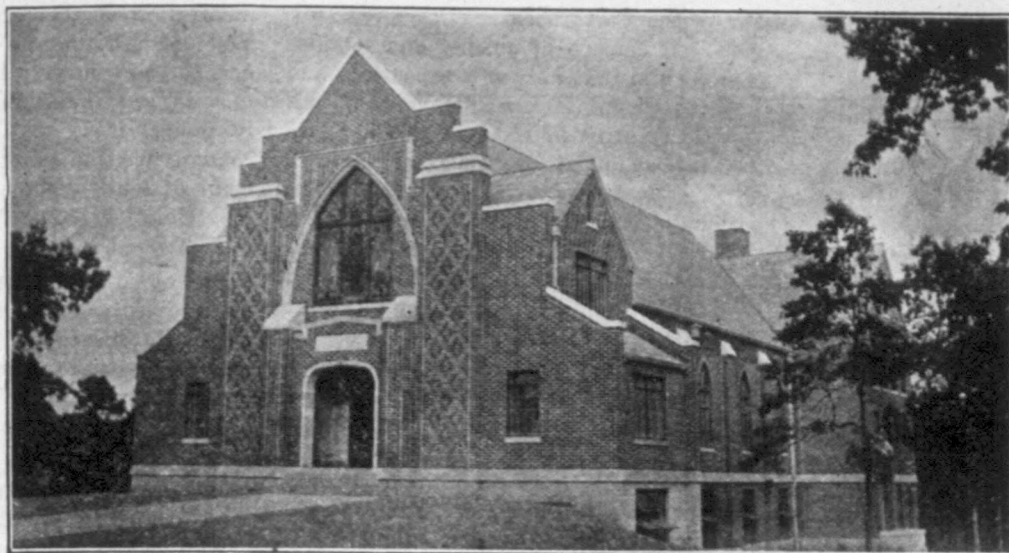
## Hymn, Song Books

(Write for Song Book Catalog)

Arouse your membership  
with the stimulation of a  
Well Planned and Enthusi-  
astic Promotion Day Pro-  
gram. Make liberal use of  
BIBLES and PROMOTION  
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OAK GROVE BAPTIST CHURCH, MERIDIAN, MISS.

## OAK GROVE, MERIDIAN, HAS GRACIOUS REVIVAL

One year ago the first Sunday in August the congregation of the Oak Grove Baptist Church, Meridian, Mississippi, held their first service in this handsome new church building.

The first Sunday in August this year we began a revival. Brother J. E. Byrd, our beloved State Sunday School Secretary came to us Wednesday evening, August 10th, preached twice daily through Wednesday 17th. Large crowds attended. Brother Byrd presented the gospel in a plain, practical, sincere and convincing manner. Conviction went

to the heart of the unsaved, and the church membership was quickened into a deeper spiritual life. We closed the meeting Wednesday with twenty-six added to the church, four by letter and twenty-two for baptism.

This was the sixth revival during my pastorate of nearly five years with the Oak Grove church, and this one was more largely attended, more were added to the church, and the evidence of a deeper work of grace among the membership. Indeed the Lord most graciously blessed us.

The good people of Oak Grove are grateful and happy in their new church building. Practically complete

and unincumbered by debt. For the past seven years these people have worked persistently raising funds with which to build—all worked and prayed, and the Lord led and blessed them.

When the church plans were adopted some three years ago it was estimated that it would cost \$35,000 to build it. Now at the expenditure of about \$21,000 the building is almost complete, and the membership happy in the service of the Lord, and are made to rejoice because of His goodness. Mr. L. L. Brasfield, of Meridian, was our architect.

T. B. McPheeters,  
Pastor.

## ASCALMORE, PAYNES

The greatest revival ever held in Ascalmore church has just closed. Thirty-six new members were added to the church. Twenty-one by baptism. Rev. J. B. Smith, now of Cornishville, Ky., held the meeting. At night it would have taken two churches our size to have held the people who came. Every seat, win-

dow, door and even the platform of the church was filled with people. Outside at windows, cars and trucks were stationed with people.

Mr. Smith poured out from his heart an earnest appeal for sinners to forsake their way and accept Salvation and our people did.

Our church members were revived. Mrs. Spencer Brown.

## HANDBORO

From July 12th to July 16th I assisted Pastor E. S. Flynt in revival services at Handsboro, Miss. Bro. Flynt had made fine preparations for the services by conducting a Vacation Bible School and holding cottage prayer meetings among his people. He has enlisted many peo-

ple in Mississippi City and doing good mission work in and for the U. S. Veterans' Hospital. His people love him and appreciate the tireless leadership of their pastor. The coast country needs many of his kind as pastors and leaders among the young people.

Several additions to the church. Special thanks to Bro. Hoyle, city reporter for the Gulf Coast Herald. —J. C. Richardson.

—BR—

Dr. J. W. O'Hara, Asheville, N. C., supplied two Sundays in August for Dr. R. E. Guy, Jackson, Tenn., in his West Jackson church. During the week Dr. O'Hara conducted a church school of missions, teaching "Missions in the Bible" to a class of 66 adults, and "Around the World in the Southland" to three groups of children, R. A.'s, Junior G. A.'s, and Intermediate G. A.'s. There were 40 children in the three groups, each having a day's program and teaching. These books were supplemented out of the gleanings of his many years experience as missionary in the mountains. West Jackson church is a veritable bee hive of activity. Dr. O'Hara will continue his supervision of the mountain schools, but is available for meetings, church schools of missions, preachers' schools, supply work. His many years experience has well fitted him for these phases of work.

—BR—

Not "we seek yours" but "we seek you and yours." Home Co-operation Week—October 16-24.

—BR—

The boy was probably mentally deficient and an examination was indicated. "How many ears has a cat?" queried the psychologist. "Two," replied the lad instantly. "And how many eyes has a cat?" "Say, Doc," asked the boy, "didn't you ever see a cat?"

## HOME COOPERATION WEEK

### OCTOBER 16-24

"Save the Child of Today and you Save Tomorrow's Day"



THE CHURCH AND  
THE HOME TOGETHER  
FOR THE CHILD.



INSURE SUCCESS FOR YOUR SUNDAY SCHOOL EFFORTS BY SECURING THE WHOLEHEARTED COOPERATION OF THE HOMES. OBSERVE HOME CO-OPERATION WEEK—OCTOBER 16-24. WRITE BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE, FOR LITERATURE AND INFORMATION.



## KNOW YOUR MISSISSIPPI COLLEGE

Does a college education pay? And, if it does, is sound scholarship, as represented by good grades, a paying investment? These questions come up perennially in connection with college work, and the most contradictory theories are advanced about them.

Fortunately, as regards Mississippi College, the issue is closed by statistical evidence. In a study done for Indiana University Dr. W. H. Sumrall investigated the vocational and social status of 733 Mississippi College alumni. Findings based on so large a number are virtually conclusive.

Graduates of the college, Dr. Sumrall learned, earn on the average \$3,655 per year. But 582 brothers of these graduates, men with the same heredity, but who did not enter college, earn on the average only \$2,262 per year. The college graduate, therefore, earns about \$1,400 per year more than his brother who did not attend college. If he should live out a professional life of forty years, the total value of his college training would amount to \$50,000.

The four years of college can be had by the average student for a total outlay of \$2,000 for all expenses, and by some students for

considerably less. Is the investment worth while?

Dr. Sumrall's study not only shows the financial value of college training; it shows the value of high scholarship as well. The idea that the loafer stands a better chance to earn money than the supposedly "impractical" honor student appears to be a pure myth.

For the average income of graduates with "A" records stacks up at \$4,836; that of "B" students at \$4,026; "C's" at \$3,608; and "D's" at \$2,824. Facts, therefore, incontrovertible and broadly representative facts, testify that sound scholarship, considered purely from the standpoint of dollars, is a paying investment.

But the value of a college education, and the value of sound scholarship, must not be viewed solely and alone from the standpoint of dollars. Fundamentally important as it is to have a decent income, that income in a means, not an end, as Dr. Sumrall himself would be the first to point out. The financial aim of college training is fundamental, but not final.

The final aim, of course, is the intelligently cultured life, a mingled growth of personality, character, and wisdom.

### BUILDING A LIFE

By Louie D. Newton

I was in Washington the other day. When I looked out of my hotel window, as the boy ran up the shade I saw, as if it were near enough to reach out and touch, the Washington Monument. Between my window and the monument loomed the magnificent new Department of Commerce building, now nearing completion. At once I resolved to get a closer view of the fine new building before leaving Washington.

That afternoon I found an hour when I could take a little stroll and I went immediately to this new building. The contractor had a wall-fence about the building with a "No Admittance" sign at every entrance. I was standing looking through the open door into the side yard of the building, observing the skilled workmen as they hoisted some heavy steel structural beams, when presently a kind-voiced man spoke to me and asked if I would like to step inside and get a better view of the building.

"Are you an architect?" he inquired, as he brought me inside the wall.

I quickly assured him that I was a mere layman, and that I had heard of this fine building and had hoped to see it while in the city. He then told me many interesting things about the building—its type of construction, its size, its cost, its use, and so forth.

While he was telling me about the building my attention had been riveted on a boy apparently about twelve years old, who was walking all around among the skilled workmen who were hoisting the beams. I was afraid he was going to get killed.

"I notice that you are very much concerned about that boy," remarked the gentleman as he saw that I was paying more attention to the boy than I was to him, interesting as were his remarks concerning the building.

"Yes," I said, "though I am hearing every word you are saying, please let me ask you why this child is allowed to endanger himself in this manner."

"Well, sir, that is a sensible question for you to ask, but when I tell you about Dick I think you will agree that it is perfectly all right for him to be in the yard."

"It was fourteen months ago now that we started excavating for this building. I shall never forget that afternoon in October, 1930. It was unusually cool for the time of the year, and a slight rain was going right through us."

"We did not have this wall up then, only a rope to keep the people from coming too near the steam shovels. I looked over this way toward the Treasury Building, and I saw a little chap standing inside the rope with his hands in his pockets and his face red with exposure. He was standing on the damp ground

without overshoes.

"I came over quickly and reminded him that he was trespassing, and that he was exposing himself unnecessarily in the bad weather. He looked up into my face and said:

"Is there anything I can do to help you put up this building? I read in the papers about it, and I asked my mother if I could come and help. She said I could, and I want to help if I can, sir."

"I didn't understand him, but I knew there was something unusual about that boy and about his strange request, but still I could only urge him to go home and to accept my thanks for his strange offer."

"The next afternoon he was right there, holding to the rope and looking wistfully toward me. I couldn't stand it any longer, so I asked him to go with me to the field office and meet our boss, the chief architect. He went with me. I told the boss about his request the day before. The boss looked straight into the big blue eyes of the little American and said:

"Dick, why do you want to work on this job?"

"Well, sir," Dick began, my daddy loved his country and died for his country, and I love my daddy, even if I never did see him, and I love my country like my daddy did, and I thought I could help you with this building for my daddy's sake and because I love my country. I know I couldn't do very much, but I could help maybe, and that is why I am here."

"Where is your daddy buried, Dick?" the boss asked.

"I think that's my daddy buried up there in the Unknown Soldier's tomb," Dick replied, and in his big blue eyes were glistening tears.

"The boss dropped his chin on his breast and his eyes were closed to keep back the tears that came thick and hot from his beating heart. I turned away to look out of the window to keep them from seeing my tears. Everybody in the office was crying."

"Sure, Dick, we need you on this job. You sit here now and drawn on this big sheet of paper while I go out and look after the job," said the boss as he shuffled out of the door.

"Huh," mumbled Dick, "I could stay at home and draw. I want to help put up this house."

"In a few days we started hauling the crushed rock for the foundation. When Dick saw the first truck draw up in the yard and tilt the big body to pour out the rock, he said:

"Here's something I can help do. I can get my express wagon and help haul that rock."

"And Dick ran home and got his wagon, and all that afternoon, and every afternoon as soon as school was out, Dick was right on the job, hauling rock from the river up to the building. He would walk along behind the five-ton trucks, pulling his little wagon, loaded to the top with rock which he had picked up with his own little hands."

"And through all the year he has been right on the job. Every workman knows him and loves him. Every architect and contractor knows him and loves him. He has been the

inspiration of this great enterprise. You can see that he is doing what he can there now to help, and while it is not very much that he is actually doing, it is his spirit which counts. We have not had one moment of labor trouble on this entire job. Men just couldn't quarrel with Dick around."

"I hope they will place a plaque in the entrance corridor in honor of Dick. He has done more to build this magnificent house than any other person, and all because of his great love for his daddy and his love for his country."

"Would you like to meet Dick?" "Certainly," I replied.

And as the gentleman called Dick, he dropped some small pieces of block and ran over where we were standing. His face was ruddy and radiant. His hands were firm and tense.

"Dick, shake hands with this man from Atlanta, Georgia," said the architect.

"How do you do, sir?" Dick said, and looking up into my eyes he asked:

"You live in Atlanta where Uncle Remus lived? I like his stories, and I like what a man named Henry Grady said about our country."

With that, Dick shook my hand and ran back to his work.

"Do you understand now why we let Dick work with us?" asked the architect.

I nodded my complete assurance as we shook hands and parted. — Christian Index.

### —BR— AN ECHO FROM LAWRENCE COUNTY

On last Sunday evening at Shiloh Baptist Church, near Sontag, we received three members, one of whom was for baptism. After receiving these and a big sermon, we observed the Lord's Supper.

In the afternoon of this same day we baptized in beautiful Big Bahala creek some candidates, most of whom were saved a short time ago during a spiritually powerful revival conducted by Dr. B. H. Lovelace, of Clinton.

There are some in Shiloh church who have not soiled their garments, nor do they know the deep things of Satan; but, rather, the love of Christ has been shed abroad in their hearts.

Dr. Lovelace also preached for us in our meeting at Calvary church in Silver Creek, where, I feel, he was a great blessing to us. We had only a few professions at Calvary, but the church was strengthened; I trust.

At Arm Baptist Church the meeting was conducted by Rev. E. M. Ferrell and his singing brother, Eugene. A number of children gave their hearts to Christ and were baptized.

What we need most of all is a great spiritual awakening in which our machinery shall begin to move more effectively.

Yours in Christ,  
Mark Lowrey, pastor.

—BR—  
Gold: Has opportunity ever knocked on your door?

Medal: No, but I certainly am on its mailing list.—Ex.